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PRINCIPAL FEATURES

The Shrine of Shraddhanand—Chamupati M.A.

Is Meat a desirable article of Diet?—Dr. Radha-Krishna B. Sc., M. B., B. S.

The Rescuer of the Vedas—Ramesh Chandra Banerji.

Full contents inside cover.

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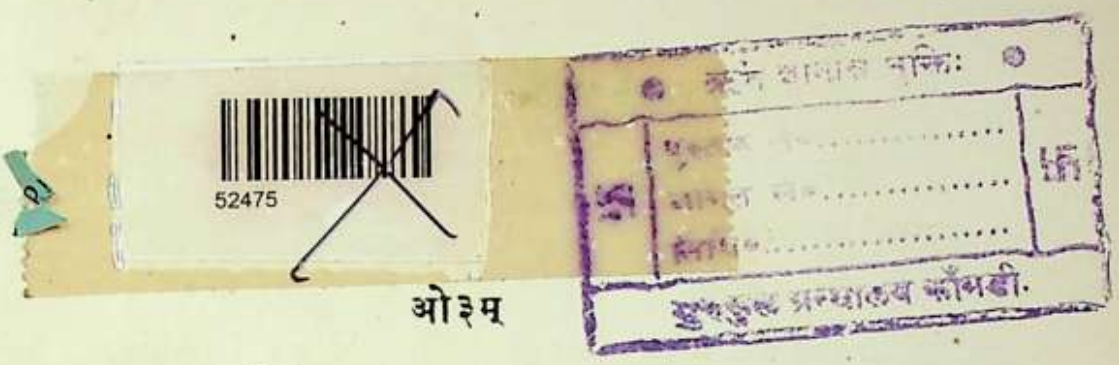
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THE VEDIC MAGAZINE.

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"'*Of all gifts that of Divine knowledge is the highest and the noblest.*"—*Manu.*

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THE GAYATRI MANTRA.

PT. KESHAV DEV GNANI.

ओ३म् भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गोदेवस्य धीमहि । धियो यो नः प्रचोदयात् ॥

IN Vedic literature, after "Pranava," the greatest importance is given to Gayatri Mantra. This is called a secret (**गुह्यम**), a mystery (**रहस्यम**) which is revealed with the utmost precaution. The first three 'Varnas,' who are otherwise called 'Dwijas,' by dint of *tapas* become entitled to be initiated into the great Mantra. This Mantra, if properly understood, claims to save a man from all sins

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and sorrows. It is why the word Gayatri is interpreted as गायन्तं त्रायते ।

* * *

In the sixth chapter of Chhandogya Upanishat, when Swetaketu returns from school after completing his education, his father Aruni asks: "Boy ! You look so majestic, so silent and so grave : well, did you ask the secret by which the unheard-of becomes heard of, the unthought-of becomes thought of and the unknown becomes known ?" The son hangs down his head dumb. After a pause he replies : "Perhaps my teacher did not know himself. Had he known, why should he not have disclosed that to me ?"

What is that 'Adesha' (word), by knowing which all unknown becomes known ? In the Upanishat the father has given some examples, namely, of clay, of iron, etc. As by rightly understanding the nature of a piece of clay, all that is made of clay can be known ; and as by grasping the properties of a bit of iron all that is of iron can be understood : similarly by knowing the 'Swa-rupa' of the Atman, the whole universe which is His manifestation (or creation) can be easily conceived.

* * *

Let us return to Gayatri Mantra. The Mantra is divided into three portions. First, the Omkara and the Vyahritis. The Omkara is a pet name of God given by devotees in the sense 'He saves men from the bondage of Karma.' The seven Vyahrities of which भूः भुवः, स्वः are the three condensed, represent three Lokas where his kingdom extends. Thus having taken a glimpse of the Virat-rupa, one enters into the second stage of meditation, where God, the creator shines in 'the most

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glorious light ' (वरेण्यं भर्गः) Now the concentration shifts from the outer to the inner world.

In order to understand and appreciate the beauty of the Vedic Mantra it would be better to explain how a very lofty idea has been expressed in the simplest words. We are given a simile of the mid-day sun, which, it is not in the power of the naked eye to look at. We read in Bhagavat Gita :

दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भा सदृशी सा स्याद्भासस्तस्य महात्मनः ॥

i. e., If a myriad suns rise in the sky all at once, as they would have a most dazzling glare, so is the appearance of the Divine.

The light here is not of the oppressive kind as that of the mid-summer-sun, which will simply blind our eyes and confuse the sight by over-powering brightness ; it is just the other way about. The epithet used in the Mantra is " Varenyam "—Choice-worthy. In place of dazzling our eyes it furnishes us with a keener sight and a clearer outlook.

* * *

Now one may ask, what does a Sadhaka gain by having ' darshana ' of Divine Effulgence ? Certainly this is not the end. This is a stage which one has to reach before he loses his (apparent) individuality. To be one with the Divine (or, to be like Him) is the goal. And for that one merges one's little self into the self of the Parama Atman. The finite becomes (like) the Infinite. Having known this, as the Upanishat says, all things become known and no longer the subject and the object differ.

But how to have that Vision ? How to be one with Him ? These are the ever-troubling questions for a student of Yoga. Reply to these we receive in the third portion of Gayatri Mantra. It says : धियो यो नः प्रचोदयात् ।

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This is a prayer. Prayer not for the ' daily bread ' or for the ' forgiveness of debts ', as some religionists pray. But it simply asks " May He rightly direct our reasoning faculty ! "

Sastras say " Tongue can not taste That : eyes can not see That : ears can not hear That : and mind can not conceive That : etc, He is unreachable (अगम्य) by the senses and the mind."

Then who sees Him ? Who finds Him ? Says Sruti, तस्य प्रसादान्महिमानमात्मनः *i. e.*, by His grace alone one can know the Supreme nature of the Atman. In the Bhagavat Gita also the same idea is repeated in verses like :

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवं विधो द्रष्टुं दृष्टवानसि मां यथा ॥

* * *

Now what is the function of intellect (बुद्धि) in man, and how does it help him in the attainment of the Summum Bonum (अपवर्ग) ?

Our answer is extremely simple. It is man's reason identified with the gross body that seeks pleasure in the outside world. If we want to rend this veil of Maya and remain for ever in the true nature (स्व-रूप) of the Atman, we shall have to detach ourselves from the material object and cultivate a very high sense of duty which is termed in Sanskrit निष्काम कर्म. And for all this one cannot but pray for the right guidance of one's intellect.

Since the late war it is becoming clearer day by day how pervert intelligence can work wholesale butchery, and if it be properly used, can transform the Earth into a veritable Heaven.

Reason in one word is the connecting link between man and God. Let us all understand this secret and try to peep into the mysteries of the great Unseen,

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NEW EDUCATION AND ANCIENT ASRAMAS.

T. L. VASWANI.

THE New Education movement in the west recognises the supreme value of child-education. Intellect, as distinguished from intelligence, takes time to be well organised and evolved. "Great thoughts come from the heart,"—saya Vahvenargues. And Comte rightly observed,—"The heart states the problem, the intellect solves it" It is recognised today by the west that the child must be educated through Body, Feelings or Emotions, and Nature. Through Body; hence the new emphasis on health and strength and training of senses. Through Feelings or Emotions; hence the value of music and pictures. Through Nature ; hence the importance of open-air classes, sun-baths and gardening. Several of the modern " discoveries " are " recoveries," and in the new methods of child education is not the west " recovering " some of the long forgotten visions and Ideals of ancient India? The ancient asramas were open-air centres of culture planted in lovely spots full of the colour and fragrance and music of Nature. The emphasis in the educational systems current in this country is unnecessarily on costly buildings; the emphasis in the *asrama* system of education was on nature's inspiration and personal fellowship with an inspired teacher. A natural cult of health, strength and simplicity was observed. Education was inspired by the spiritual ideal and the spirit of service,—these two are often sundered from each other to-day but were in the ancient system of culture, taken up in a beautiful unity as indicated by the concept " Dharma." Nor was the value of pictures disregarded.

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I believe that evey picture is a teacher; and I would have in every school a room which I would call the " Hall of Heroes " and I would put up pictures of the great patriots and sages and heroes of humanity. Every such picture would be an inspiration to the child.

Education in ancient India was not merely of books. It was humanistic and it was practical. Is not the hand as sacred as the head and the heart? The sanctity of manual work must be recognised again. I would have our schools teach craft work and cottage industries; also gardening, painting, choral singing, dramatic art and dramatic science. A new emphasis on games is needed,—not the " soft " games of which students are fond to-day, but the " hard " games. They will help the students more than the books which often end in head-ache." Games will give health to students. An eminent doctor rightly said that health was " the natural right of every human being." This "natural right " our students often surrender to "examinations." This education is devitalising. Games also will secure what may be named "natural communism." False, artificial distinctions between rich and poor students disappear when they play together. Games, too, give a sense of self-realisation.

Knowledge and Seva joined hands together in the ancient Asramas. I would have every school feel the inspiration of the spirit of service. The end of education is not information, is not intellectual cleverness, is not selfish purposes. The end of the education, as Aristotle pointed out long ago, is service. "Paradise lies at the feet of the mother,"—said the great Prophet of Arabia. And I humbly submit that swaraj lies at the feet of the little ones. Train them in a school of *shakti*,—of strength and service and sacrifice : and the little ones of today would be the Builders of Tomorrow.

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THE VEDIC MAGAZINE AND GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

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JIHAD*

(1)

Jihad is a term with which any man possessing even a cursory knowledge of Muhammadan literature must be familiar. As commonly accepted, its significance is holy war. It is derived from the root *Jahd,* meaning *to strive.* In the beginning when Muhammad possessed no political power, this term appears to have been used in the derivative sense to signify an earnest endeavour, as in Quran xxv 52 and xxix 6:-

* A chapter from the author's forthcoming book "An un-Holy War."

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So do not yield to the unbelievers and strive against them mightily with it (Quran). xxv 52.

Whoever strives (or wages war), strives (or wages war) for his own soul. xxix 6.

Tafsir-Jalalain, commenting on this latter verse, assigns two alternate connotations to the word *Jahid*, viz. (1) strives hard against his animal nature (2) wages war with the unbelievers. The former of these explanations is one adopted by Sufis, in whose mystic terminology restraint of self is called *Jihad-i akbar*.

(2)

With the passage of time Muhammad rose from a helpless victim of persecution and malicious ridicule to be the political and martial head of no contemptible following, the members of which were ready to lay down their lives fighting. It is beyond the scope of this treatise to trace the history of this process of the Prophet's transformation and to discuss the merits, moral and political, of the armed campaigns he launched against his opponents. Suffice it to say, he had to adopt a physically hostile attitude towards non-Muslims. *Jihad* was his weapon now as before, with this distinction, however, that to supplement, if not supplant, the persuasive force af homilies, physical weapons of warfare, such as arrows, missiles, javelins, swords, etc. were also now employed. The former weapon, viz. that of peaceful persuasion, was now reserved for use in respect of those pseudo-Muslims who were suspected to be unbelievers at heart, and for whom the term *Manafiq* (hypocrite) is used in the Quran. The verb *Jahid* used in the Quran at this juncture governs both 'non-believers' and 'hypocrites' as in verses lxvi. 9, ix. 73, where the following formula is repeated literally:—

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O prophet, wage war against the unbelievers and the hypocrites, and be hard against them ; and their abode is hell, and to misery do they go.

Commentators understand the war with unbelievers to be with sword, and with hypocrites by word of mouth. This contention of theirs is borne out by the actual differential treatment meted out by the Prophet to these two classes of people. Maulana Muhammad Ali, who would have the word 'war' used in every instance to signify only a persuasive effort in relation to both unbelievers and hypocrites, writes:—

Those who professed Islam were never fought against, even though their professions may have manifestly been insincere—as on this occasion and on the occasion of the battle of Uhud. (Holy Quran. Footnote 1073).

Thus the word *Jihad* which had, in the beginning, been used to mean simply 'effort' came, with the change of circumstances, to convey a twofold significance, as a diplomatic distinction was now made between two sorts of enemies, against whom a holy war was enjoined to be carried on with weapons suited to the mettle of the variety of foe to be dealt with. The Apostle of God could put up with insincerity, but open hostility or candid difference in belief he was determined to crush. Among the unbelievers there might be some, who though not willing intellectually to own allegiance to the Quran, meant otherwise no harm to the Prophet and his party. The code of war, however, placed them, as it would to-day, in the enemy's camp, entitling them to treatment reserved for the opponent. This to us appears to be the only interpretation which, put on the warlike attitude evinced by the Quran towards all non-believers, may in part condone the otherwise gratuitously hostile mentality of the Prophet. Islam to the Prophet meant Arab nationality and non-Islam, those being days of war, either actual or potential enmity towards Arabia.

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(3)

Early successes in his fights against Meccan clans emboldened Muhammad to widen the scope of his apostolic aggression, so that he sent ominous embassies to the courts of neighbouring chiefs. Letters conveying the Prophet's message to non-Muslim chiefs have been preserved. They are novel documents in the history of religious evangelization. Missonaries of a revealed religion going out not to preach, but to convey a message, full of persuasive exhortations and what orthodox translators themselves see in them, portentous threats! And if slighted in response to their (in the eyes of the enemy) insolent mission and what the addressees appear to have regarded as the tone of curt discour-tesy in which the Prophet's missives were penned, bringing on war with a view to force Islam on the recalcitrant non-believer! The bare fact of refusal to accept Islam was enough to ban the unlucky non-Moslem, whom the Prophet's gracious attention had chosen as a fit recepient of the blessings of Allah's religion. The ministry of Allah's sword was considered to be more effectual than that af Allah's word.

For our knowledge as regards these transactions we depend on a collection of books, which form a distinct class in Islamic literature. Next in point of uthoritativeness to the Quran are the Traditions of the Prophet, comprising a record of his sayings and details of his practical conduct and demeanour. Of books bearing on these, the authority of six is thought to be paramount. Sir Abdul Rahim, formerly a High Court Judge, speaks of these details in the following terms :—

> His (Prophet's) dicta in all matters of law and religion were inspired and suggested by God, though expressed in his own words.
>
> (Muhammadan Jurisprudence p. 18)

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The following is an English rendering of a letter sent by the prophet to Heraclius the King of Bizantium, a copy of which is preserved in *Miskat*, one of the six anthoritative books of Traditions :—

> To Heraclius, the Chief of Bizantium
> *Peace to him who obeys the guidance* !
> I invite thee to Islam. Accept Islam *for safety*.
> Accept Islam that Allah bless thee twice. If thou refusest, on thee is the sin of thy subjects. People of the Book, accept the *Kalima*, which is the same for you and us. It is that we worship none but Allah, and assign to Him no partner, and *take none of us humans to be our Lord and Master*. If they turn away, say, O People of the Book, we are Moslems. (Italics are ours.)

The greeting in which peace is wished, not for the addressee, but for one who obeys, is provocation enough, and the unceremonious refutation of the divinity of Christ adds fuel to fire. The safety threatend, though it be other-worldly, sounds as a rude rebuke.

Chosros of Persia, similarly addressed, tore the insolent missive into pieces. The Prophet, as he learnt of his audacity, is reported to have cursed him, which, so believe the Muslims to this day, brought on him early death. Enlightened intelligence of today can give little credence to the efficacy of such curses, yet the incident, as a testimony to the petulent mentality of the Prophet who wished to spread his religion through such short cuts of menacing embassies, and when met with a rebuff, instead of patiently steeling his followers against miseries and mishaps, as missionaries of religions are always on such occasions to be steeled, had recourse to the brief but miraculous method of cursing, is not without its significance. Why not pray instead for a wholesome change of heart in the non-believer ? Would that not be miraculous in the same degree

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and more beneficent by far ? The conquests of all countries contiguous to Arabia, carried out by the early Caliphs, are reported to have been planned as retaliatory measures to avenge insults of this character offered as retorts to the deceased Prophet.

In *Miskat*, from which we have already reproduced a letter, is preserved also the customary sermon which the Prophet used to deliver to the commanders of expenditions sent against unbelievers. It leaves three alternatives to the enemies. The Muslim invader is first to invte them to Islam. In case the latter yield, they become a friendly community. A second recourse open to them is to pay *jazia* or capitation tax, and become a feudatory state. The third—and this is the last step, the two former failing—is to wage war with them.

[4]

A reader unacquainted with Islam may presume that such expenditions enjoined by the Prophet might have been undertaken either in self-defence or in response to provocation by the enemy. Sir Abdul Rahim, basing his opinion on Vol. V pp. 204-5 of *Hedaya*, which, as he rightly observes, 'occupies the formost place among Text-books on Hanafi-law,'—the law, i.e. which is observed in India, Afganistan, and Turkey, the Mohammedans of these countries being, as he writes on p. 27 of his book, 'mostly Hanafis'—writes on this point :—

> From what the Prophet experienced at the hands of the infidels of Mecca *it is presumed* that Islam is liable to be exposed to trouble and danger from the enemity and prejudices of non-Muslims. Therefore to ensure the safety of Islam, the Muslim state, provided it is powerful enough to do so, may wage war against an alien, or hostile non-Muslim State. (Italics ours).

The danger to Islam is only *presumed*, while war waged to prevent it is to be real. The Muslim state, *provided it*

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is powerful enough to do so, must remain in a state of war against its non-Muslim neighbours who should not necessarily be hostile, but may be only alien. To jusitfy this pugnacious procedure, it has only to *presume* that the safety of Islam is *liable* to be jeopardised.

Sir Rahim is conscious of the moral absurdity of his logic and therefore avers in the next breath :—

> That Jihad is permitted really for the protection of Islam and is limited by such necessity is in the first place apparent from the fact that the Imam is *allowed* to enter into a treaty of peace with the hostile state, if such a treaty would secure the prevention of the evil to be avoided. Then no such war can be waged unless the non-Muslim subjects have first of all been invited to embrace Islam.....If they refuse to accept the Muhammadan religion but accept the suzerainty of Islam by agreeing to pay a poll-tax to the Muslim state, in that case also hostilities must cease, as there would be no more likelihood of danger to Islam. (p. 393)

A Muslim apologist alone can fail to see through the specious reasoning of Sir Abdur. The Iman is simply *allowed* to enter into a treaty when even Islam is not in danger ; he is not orderd to do so. The maintenance of peace with neighbouring states, however peace-loving, if not Muslim, is to him optional, and the cause for forbearing to fight is not, as Sir Rahim *presumes*, absence of danger to Islam, but as we shall peresently see, and as Sir Abdur has hinted, lack of means with which the Muslim Imam may carry on *jihad*. The invitation to accept Islam, coming from an armed potentate, ready to force that invitation at the point of bayonet, is a challenge of the most insolent type. So too is the offer to exact poll-tax. With such insults as preliminaries, does Sir Abdur seek to soften the sting of the coming calamity of *Jihad* which, as long as it remains, with or without the preceding negotiations, enjoined in Muslim jurisprudence, will continue to jeopardise the civic

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safety of non-Muslim humanity. For no sin of theirs are non-Muslims ordered to be attacked. They are either to accept Islam or submit to be the slaves of Muhammadans, for says Sir Rahim elsewhere :—

> This tax is in the nature of ransom for a hostile non-Muslim's life. (p. 387)

'Hostile' in the sense that there is a natural presumption of the liability of Islam to danger from his country. And again :—

> When a man denies the authority of the One Perfect Creator, by refusing to take notice of the proofs that exist in that connection, he reduces himself to the state of a lower animal, and the law, therefore, allows him to be, in a limited sense, the property of his fellow-creatures as a mark of degradation. p. 247.

In this way does a Muslim ex-judge of an Indian High Court justify the exemption of a Muslim from slavery. An explicit corollary that naturally suggests itself as an inference from this reasoning is that a non-Muslim, because of his non-recognition of Islamic or any other ismic Allah, deserves to be treated as chattel by Muslims.

The meaning of *Jihad*, as accepted in orthodox literature, has thus been made clear by the way. An extract from the instructions in detail given by the author of *Hedaya*, on the subject of *Jihad*, may for the benefit of the reader, be reproduced here :—

> The desutruction of the sword is incurred by infidels, although they be not the first aggressors, as appears from various passages in the traditions which are generally received to this effect.....
>
> "When the Muslims enter the enemy's country and besiege the cities or strongholds of the infidels, it is neces-

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sary to inivite them to embrace the faith, because Ibn 'Abbas relates of the Prophet that he never destroyed any without previously inviting them to embrace the faith. If, therefore, they embrace the faith, it is unnecessary to war with them, because that which was the design of the war, is then obtained without war. The Prophet, moreover, has said we are directed to make war upon men only until such time as they shall confess 'There is no God but one God.' But when they repeat this creed, their persons and properties are in protection (aman). If they do not accept the call to the faith, they must be then called upon to pay jizyah, or capitation tax, because the Prophet directed the commanders of his armies so to do, and also because by submitting to this tax war is forbidden and terminated upon the authority of the Quran. (This call to pay capitation tax, however, respects only those from whom the capitation tax is acceptable, for as to the apostates and the idolators of Arabia, to call upon them to pay the tax is useless, since nothing is accepted from them but embracing the faith, as it is thus commanded in the Quran).

"If a Muslim attack infidels without previously calling them to the faith, he is an offender, because this is forbidden but yet if he do attack them before thus inviting them and take their property, neither fine, expiation, nor atonement are due, because that which protects (namely, Islam) does not exist in them, nor are they under protection by place (namely, the Dar-ul-Islam, or Muslim territory), and the mere prohibition of the act is not sufficient to sanction the exaction either of fine or of atonement or of property ; in the same manner as the slaying of the women or infant children of infidels is forbidden, but if

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notwithstanding a person were to slay such, he is not liable to a fine.

"It is laudable to call to the faith a people to whom a call has already come, in order that they may have the more full and ample warning; but yet this is not incumbent, as it appears in the Traditions that the Prophet plundered and despoiled the tribe of alMuslaliq by surprise, and he alse agreed with Asamah to make a predatory attack upon Qubna at an early hour, and to set it on fire, and such attacks are not preceded by a call. (Qubna is a place in Syria. Some assert it is the name of a tribe).

"If the infidels, upon receiving the call, neither consent to it nor agree to pay capitation tax, it is then incumbent on the Muslims to call upon God for assistance, and to make war upon them, because God is the assistant of those who serve Him, and the destroyer of His enemies, the infidels, and it is necessary to implore His aid upon every occasion ; the Prophet, moreover, commands us so to do. And having so done the Muslims must then with God's assistance attack the infidels with all manner of warlike engines (as the Prophet did by the people of Taif) and must also set fire to their habitations (in the same manner as the Prophet fired Baweera) and must inundate them with water and tear up their plantations and tread down their grain because by these means they will become weakened, and their resolution will fail and their force be broken; these means are, therefore, all santified by the law." (Hughes' Dictionary of Islam p. p. 244-245)

(5)

The country against which the Muhammadan Imam has declared war is called technically *dar-ul-harb*, or enemy's country.

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Whether in regard to a certain country Muhammadans will remain in peace or assume a warlike attitude depends on whether it is *dar-ul-Islam*, i. e. abode of Islam or *dar-ul-harb*, the abode of war. The earlier injunction in this respect appears to have been that given in Quduri, and commented on in Hidaya, on which Sir Abdul Rahim has based his opinion as to the circumstances which render *Jihad* necessary. Every non-Muslim state, hostile or alien, is presumed to be a possible source of danger to Islam, and if the Muslim state is powerful enough to carry war into it, it may be declared *dar-ul-harb* at any moment. A country of non-believers is thus always to be an objective of prospective hostilites which, to be actually begun, await the rise of the Imam's power so that he may be capable of enforcing either Islam or the suzerainty of Islam on a non-Muslim nation. The definition of *dar-ul-harb*, given by the author of Gias-ul-lugat, follows this basic notion. According to him, evey non- Muslim country, not recognising the supremacy of Islam, is *dar-ul-harb*.

(6)

Exigencies of times; which have with the fall of Islamic power made the phenomenon of Muslims living as subjects in non-Muslim states a decree of inexorable destiny, have rendered change in Islamic law on the civic duty of Muslims indispensable as a dire necessity of bare physical existence. Sir Abdur Rahim discusses this point at length. At page 396 of his book he writes:—

> (A Muslim country passing into the hands of non-muslim conquerors) turns into *dar-ul-harb* if it fulfils three conditions, namely that the laws and regulations of the non-Muslims be enforced there, that it should be surrounded by other conntries answering the description of *dar-ul-harb* without any country of the description of *dar-ul-Islam* being contiguous to it, and of no Muslim or *dhimini*, that is, a non-Muslim subject of a Muslim state, can live there in the same security

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as under the previous Muslim government. This is apparently the opinion of Abu Hanifa and adopted by the author of the *Durr-ul-mukhtar* as representing the law on the subject. The two disciples, however, hold that such a country would be called *dar-ul-harb*, if the laws of non-Muslims are promulgated there, so that neither *hadd* nor retaliation is enforced. If the laws of both are enforced,, that is, non-Muslim laws for non-Muslims and the Muhmmadan laws for Muhammadans, the country will retain its character of *dar-ul-Islam*.

Of the enforcement of Muslim laws for Muslims, *hadd* and retaliation are, according to this latter view, the crucial test. 'Punishments of *hadd*', in the words of Abdur Rahim himself, are:—death by stoning, amputation of a limb or limbs, flogging by hundred or eighty stripe. They are prescribed respectively for the following offences:—whoredom, theft, highway robbery, drunkenness and slander imputing unchastity. (p. 362.)

Continues Abdur Rahim :—

One of the tests as to whether a country should be treated as a *dar-ul-harb* or *dar-ul-Islam* is whether congregational prayers during Fridays and Id should be held in the country.....One of the conditions mentioned in the books is that such prayers can be held only in a town where there is a Governor and a Qadi to administer the laws and to enforce the punishment of *hadd* and retaliation. The author of Hedaya says that this is the accepted law. (p. 396)

(7)

Now even *hadd* and retaliation are thought to be barbarities of an antique age, which no modern government enforces. Some of the countries governed by Muslim rulers have themselves repealed those parts of their code which prescribe these punishments. In non-Muslim lands the *shara* of Islam under these heads has been replaced by 'non-Muslim' laws. And the necessity of civic existence even in such lands continues. This has led to a further alteration in Muslim notions of jurisprudence in this behalf. Writes the ex-Judge:—

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It is also stated in the gloss of Abu Sawood on a treatise by Alama Nur Affendi that if actual enforcerment of all the laws or, it may be added, enforcement of *hadd* and retaliation were a necessary condition, then Friday prayers could not be held even in any Muhammedan country at the present day. (p. 397)

Thus sane opinion at present reserves the title *dar-ul harb* for those states alone where the Muslim is not allowed to perform his religious duties. The Muslims residing in such a state have either to take to flight thence or rise in revolt against the authorities.

(8)

During the Swarajya-Khilafat agitation it was this ordinance of the Islamic *shara* that was by misguided Indian agitators exploited so that many a simple-minded Musalman took to *hijrat*, but finding that the Muhammadan ruler of Afganinstan did not see eye to eye on this point with the Indian Mulla, had perforce to come back. The spirit of *Jihad*, thus engendered and for the time being restrained by force of circumstances, found violent vent, however, in Malabar, where the Moplas rose in rebellion, against the ruling power, and proving helpless against that too strong foe, vented their right Islamic ire on their Hindu fellow-subjects. That such was the esoteric trend of events which shocked whole Hindu India at the time may be gathered from the following extract from the utterance of a representative Musalman who, while he is acknowledged as an authoritative interpretor of Islamic law, was also among the recognised leaders of the Swarjya-khilafat movement. Maulana Hasrat Mohani, in the course of his presidential address, delivered at the annual session of the Khilafat Conference held in 1921, said:—

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Its best example is before you in the shape of the Moplah incident. You are probably aware that Hindu India has an open and direct complaint against all of us that the Moplahs are plundering and spoiling their innocent Hindu neighbours. But probably you are not aware that the Moplahs justify their action on the ground, that at such a critical juncture when they are engaged in a war against the English, their nieghbours not only do not help them and observe neutrality but aid and assist the English in every possible way, they can no doubt contend that while they are fighting a defensive war for the sake of their religion and have left their houses, property and belongings and taken refuge in hills and jungles, it is unfair to characterise as plunder their commandeering of the money, provisions and other necessities for their troops, from the English and their supporters. Gentlemen, both are right in their complaint, but so far as my investigation goes, the cause of their mutual recrimination can be traced to the interference of the third party. It happens thus ; whenever any English detachment suddenly appear in their locality and kill the Moplah inhabitants of the place, rumour somehow spreads in the neighbourhood that the Hindu inhabitants of the place had invited the English army for their protection, with the result that after the departure of the English troops Moplahs or their neighbours do not hesitate to retaliate and consider the money and other belongings of the Hindus as lawful spoils of war taken from those who have aided and abetted the enemy. Where no such events have occurred the Moplahs and the Hindus even now live side by side ; the Moplahs do not commit any excesses against the Hindus, while the Hindus do not hesitate in helping the Moplahs to the best of their ability. (Indian Annual Register, 1922)

The Malabar revolt, which formed, as it were, a terrible prelude to the protracted tragedy of Hindu-Muslim riots, that by their unremittent recurrence have made the whole country of India their grim scene, appear to have come as a warning as regards the essentially bellicose mentality of the Quran-fed Maulana, whose fanaticism the Indian patriot had, in a moment of supreme miscalculation of feelings and

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facts, tried to enlist on the side of Indian Swarajya. If even these horrible catastrophies, the causes of which were too obvious to be misjudged, should be, as they actually were, by an over-fond nationalism too prone to force out of events only looked-for results, blurred over, the speeches of Maulanas, who were accredited mouthpieces of Islam and Muslims of the day, supplied an unerring key to the inner meaning of those dismal occurences. The safety-valve of the Khilafat agitation is now gone, but the steam of Islamic *Jihad*, gathered when the Khilafat propaganda was at its white heat, remains. It makes itself felt in Hindu-Muslims skirmishes, whenever and wherever it suits the fancy of the riot-mongering communalist to force it into action.

(9)

The peace-loving jurist has of hat confined the scope of the religious necessity of *Jihad* to places where he cannot perform a few of the most essential duties of Islam. But the opinion of the conservative section, which surely follows the tradition more literally, is there. *Hadd*, unfortunately, is a Quranic institution. Enforced recently by the Hanafi ruler of Afganistan in stoning an Ahmadi heretic to death, it did call forth exultations from the Jamiat-ul-ulma, and the maulans of Nadva, two most authoritative bodies of Indian exponents of orthodox Islam. In advanced Muslim countries, free intellectual advncement of both Mullas and the masses has made *hadd* an anachronism. In India its non-enforcement is looked upon as a result of compulsion by the non-Muslim ruler. The forced inability to carry the Quranic injunction into practice makes the helpless Mulla hug the idea of the divine penalty the more closely to his heart. The forbidden fruit is naturally imagined to be the most tasteful. What Sir Abdul Rahim finds as declared by Hedaya to be 'the accepted law' cannot but now and then perturb the

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mind of the fanatic *Mulla*, brooding ever and exclusively on the ordinances of Islam. He may not definitely regard India as *dar-ul-harb*, but the possibility of converting it into one, when the opportunity offers itself, as in the opinion of some during Mopla revolt it did offer itself, of indulging in the orgies of *Jihad*, flits persistently before his eyes. It is dreams of this sort which find their realisation in Hindu-Muslim imbroglios, now here, now there—ubiquitons spectres of *Jihad* stalking portentously over the fair land of India.

(10)

The mentality behind the ordinances of Muslim *Jihad* is the same that charaterises neighbouring political states of to-day, which inebriated with an overdose of self-aggrandising nationalism, make patriotism signfy not simply the love of one's own country but disguised hatred also of all that is not of one's motherland. Exactly the same rules that regulate the diplomatic relations of contiguous countries of to-day, viz. to profess feelings of friendship for a strong neighbour and show open hostility to the weak one, keeping always on the lookout for an opportunity of pouncing on a vulnerable point in a neighbouring country's armoury, are prescribed in the law-books of Islam to guide the attitude of Muslims towards non-Muslims. Islam is in other words a bond, in its conception not moral or socio-economic but credal, and in its bearings not spiritual or ethical but barely communal and political. It coalesces people into one big unit not on the basis of geographical divisions but on that of a few articles of belief. Men and women so united look upon their community with the same eye of jealous exclusiveness, as do national diplomats of various countries of today look upon their nations. For the preservation and material betterment of that creed-grounded social group, aggression, usurpation, and exploitation, in a word every form of political or social

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tyranny on aliens is to its members lawful in the same degree as it is to the high-priests of nationalism in what they think is conducive to the worldly interests of their country. Islam is in the same manner imperious in its behaviour towards non-Islam, and in its intercommunal policy to the same extent imperialistic as are the politicians of nationalism-ridden states of the modern world. The only difference is that the Quran and the literature built on it gives this outlook the sanction of religion, while in the politics of non-religious empires this is recognised to be a brutal tendency in the powerful among men.

(11)

This spirit of Islamic exclusiveness found its typical expresion in the expulsion of the jews from Arabia in the time of Umru, the second Caliph, who made them forcibly clear out on the plea that the Prophet who had let them live after his raid on Khaibar as a feudatory community under Islam, had hinted also at their subsequent expulsion. At the time of his demise, the Prophet is reported by Ibn-i-Abbas to have expressed a last wish that Arabia was to be purged of non-Muslims. The extent of Jazirat-ul-Arab, the country ordained to be exclusively Muslim, has been differently determined by different writers, but whatever the geographical scope of the area covered by the term be, a piece of God's land was reserved to be the home of Muslims alone, and that under the last will of the Prophet. From admission to that territory non-Muslims have been debarred. This, to this day, has been the continual policy of Islam. Non-Muslims, even at the present day, cannot have the privilege of free access to the land which the Prophet honored with his birth. Not even if they were to consent to become *dhimmis* or jazia-payers. Says Sir Abdul Rahim:—

> The idolators of Arabia and apostates from Islam are given the option between death and the acceptance of Muhammadan religion, and hence *Jazia* cannot be accepted from them. p. 387

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And yet it is proclaimed from the house-tops that Islam is a religion of universal love. Love indeed which, contrary even to formal stipulations, by mutual consent entered into, made the Jews clear out bag and baggage from the country of their ancestors, and compelled them not to cast on it even a wistful glance when departing, unless they were prepared to bid good-bye to the time-old religion of their forefathers. The choice was hard, but was made gallantly. The tyrannised Jew left his home and hearth but hugged the creed of his forbears to his heart.

(12)

If the hebaviour of the Arab Muslim towards his non-Muslim fellow-country men, during the first century of Islam, when the sources of inspiration were not yet soiled by the contaminating expiry of time, be taken to be the nuclieus round which all subsequent inter-religious jurisprudence gathered as a system of Islamic exclusive imperialism, the riddle of the Hindu-Muslim troubles in India is immediately solved. It is *Jihad* pure and simple. That the process in progress here is desultory is no fault of the Mulla. The biggest of the Prophet's battles would seem skirmishe by the side of present-day wars. Islamic law-books mention tiny weapons of warfare, such as missiles and swords, the place of which is today taken by brickbats and butchers' knives, and the fanatic section of the faithful derives infinte solace from the present-day re-enactment of the drama of the Quran. Only, they do not call these *Saria* and *ghazva*, titles reserved for battles waged by the Prophet himself. Lying in wait and stabbing in the back, pillage and arson and brutal outrages on women are to a keen-sighted observer simply echoes of the din of the guerella wars, with which Islamic literature, beginning with the Quran, is full.

(13)

One sighs for the good old days of Manu, who makes war a rare unavoidable necessity either of self-defence or of reform in

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the administration of a neighbouring state, the subjects of which themselves solicit outside interference. The temptation to gratuitous warfare, to which strong imperialistically inclined rulers are often too prone, is curbed in the first place by strict regulations which prohibit all kinds of high-handedness in the course of actual hostilities, and then by laying down finally that the invader, if victorious, is neither to annex the subjugated state nor to make it feudatory. The throne is at once to be entrusted to an inhabitant of the conquered state itself. The liberty of self-determination to every country, great or small, which President Wilson included in his fourteen points at the conclusion of the last European war, was not only foreseen and incorporated in their ordinances by the Aryan law-givers of those remote ages, but was also conceded in practice by ancient heroes like Ramachandra and Sri Krishna, who conquered Ceylon and Mathura respectively, but as soon as the immediate object of the conquest was fulfilled, handed the subjugated territory to the lawful heirs of those whom their valour had just killed. The difference between the two viewpoints, *viz*, Hindu and Muslim, is one of direct antagonism between two inter-contradictory varieties of outlook, not one of relativity, *i.e.*, of more or less insistence on good or evil. It accounts for the difference between the mentalities which the two parties bring to bear on their respective inter-communal behaviour. While the motto of the one is 'live and let live', the other insists only on living, and for the concession of letting live it always demands *Jazia*, a price of, or as Sir Abdur puts it, ransom for non-Muslim lives. 'Excessive representation' is *Jazia*, 'preferential rights' are *Jazia*, 'special communal priviilges' are *Jazia*. What guarantee that the Muslim will stop short somewhere unless he gives up consulting his retrograde *Shara* ?

———:0:———

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THE MAN-GOD OF THE BIBLE

Prof. Satyavrata Siddhantalankar

A student of the Bible cannot but observe that the Biblical conception of the Deity bears an indelible impress of anthropomorphism. The Jews must have borrowed this conception of God from Zoroastrians, but as this conception had deteriorated while passing from the hands of the Vedic poets into those of the Zoroastrians, it similarly underwent further deterioration in passing from the Parsees to the Jews. They made their God a perfect Jew presiding over their families like a patriarch. They made him still more human by ascribing to him hands and feet, eyes and ears, face and back, and pleasure, pain and repentence. I have often wondered if one could not, in imagination, construct a human form by putting together the limbs and feelings, that are the scattered but essential elements of most of the biblical narrations of Jehovah. And I hope the following is, to a certain extent, a successful, though imperfect, outline of the Man-God of the Bible :—

Jehovah's Residence.

It appears from the Bible that the residence of God is somewhere above the clouds from where he chooses to come down at his will either to have a nice walk in some beautiful garden, just as men would wish, occasionally, to soar high for pleasure, or to inspect with his own eyes works of his creation. We read in Exodus :—

"And the Lord came *down* upon mount Sanai, upon the top of the mount ; and the Lord called Moses up to the top of the mount ; and Moses went up." xix, 20,

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IS MEAT A DESIRABLE ARTICLE OF DIET ?

Dr. Radha-Krishna B. Sc., M. B., B. S.

THIS question has to be dealt with from two stand-points :—

1. Medical, which would solve the problem whether meat is a necessary article of diet, and

2. Psychological, which solves the problem whether it is a desirable article.

Medical Stand-point.

To understand this point clearly we should consider the subject under the following heads :—

1. Food in general—its chemistry and physiology in brief.
2. Meat :—(1) its chemistry and physiology
   (2) its uses or claims ; and
   (3) its bad effects,
3. (1) Conclusion. If it be proved that it is not necessary as food, then its
   (2) Substitutes.

Food in General.

I. Food is a substance, which when eaten :—

1. furnishes material for the repair of the tissues damaged or destroyed by wear or tear; and in the young ones also for growth; and

2. furnishes a source of energy, which is stored in the food as chemical energy, and when the food is assimilated by the body, its energy is liberated as bodily heat and as work, which may be external (as movements etc) or internal (as working of the organs).

II. Whatever the food taken, the body takes out from it, by a process of digestion, some substances, which are essential for the maintenance of life. All these substances are not found together in any article of diet, except milk, and it is for this reason, that we have to combine so many things in our diet-table, *e. g.*, bread, cereals, ghee, salt, water etc., each containing some one or two of these

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essential substances and all of them eaten together form a complete diet. As milk contains all of them, it is therefore called a complete or perfect diet.

These essential substances are :—

1. Proteins, represented by cheese.
2. Fats, represented by *ghee* or oils.
3. Carbo-hydrates, represented by potatoes or bread.
4. Mineral matters, like salt.
5. Water.
6. Vitamins.

Carbo-hydrates include such compounds as starches, different kinds of sugar, and the fibre of plants or cellulose. They are found chiefly in vegetable foods, like cereal grains and potatoes ; milk, containing a considerable amount of milk-sugar. The carbo-hydrates form only a very small amount of the body tissue but they form an abundant source of energy and are easily digested.

Fats occur in such foods as ghee, oils, and also in some cereals, notably in oatmeal and maize and in various nuts. In our bodies, fat occurs in masses under the skin and in other localities, and when taken in excess, it makes the body fat or obese. When the food supply runs short, this reserve fat is drawn upon for supplementary fuel.

Mineral matters, although they yield little or no energy, are indispensable to the body. They are found chiefly in bones, teeth, tissues and such body fluids as blood, secretions etc.

Protein is a complex chemical compound, containing nitrogen. It forms a chief part of the body tissues and is found in meat, curd of milk, cheese, cereals and wheat. Protein is a very essential element of food as it forms the basis of bone, muscle, and nearly all the tissues of the body.

Water forms about 60 per cent of the weight of the body, being a component part of all the tissues, especially of blood and secretions.

But with all these elements, needed to make the body or to be used as energy, we still need vitamins, without which life suffers extinction. Curious to say, they are required in very minute quantities. Their chemical nature is unknown, but this much we know that they are found mostly in vegetables, husks of cereals, milk, and fruits.

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III. As to the processes of digestion and absorption, it would suffice to notice them briefly in the following stages :—

1. In the mouth :—

i. the food is chewed and is made fit to be swallowed and to be subsequently acted upon by the stomach-juice.

ii. By the chemical action of the saliva, all the starches are converted into sugar, hence when the food is chewed properly to an appropriate degree of fineness, its taste becomes sweet.

2. In the stomach :—

i. The food is further ground up mechanically by the churning movements of the stomach-walls, and thereby the food becomes not only extremely fine, but is also thoroughly mixed up with the stomach-juice.

ii. The juice of the stomach, by its chemical action, converts all proteinns into simpler proteins.

iii. Food remains in the stomach until it becomes fluid, which occurs in about 2 to 4 hours ; and then it is discharged into the intestines by a series of spurts.

3. In the intestines (small) :—

i. Proteins and starches undergo final changes and

ii. the final products absorbed through the intestine wall, into the blood-vessels.

iii. Finally the remaining substances are discharged into the large intestines.

4. The large intestine, thus, receives from the small intestines, food substances, minus whatever portions have, as a result of digestion, been absorbed, and plus what liquid secretions have been added to it. It thus contains now a large amount of water.

i. These contents take 8 hours to traverse the whole large intestine ; and in this long stay, water is absorbed, and the contents thus undergo solidification.

ii. This semi-solid matter, as it accumulates at the lower end of the bowel, gives rise by pressure to a conscious sensation, a desire to defacate.

5. The final products, after absorption, ultimately go to the tissues to be used in their repair or to be burnt as fuel. The tissues

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select and use the parts of absorbed food they need, as teeth select calcium (a salt,) muscles proteins and fats, blood iron and salts, and tissues in general proteins and vitamin. The following table will make this point more clear :—

End to be achieved.	Food element required.	The articles of diet in which this element is found.	Amount of the food elements to be taken.
Good muscular development.	Starches, Fats.	Bread, cereals, rice, potatoes, starchy foods, butter, butter substitutes, oil, cream, fats, meat.	Take in proportion to the work done, more by athletics, active children etc.
Good strong body.	Proteins.	Milk, eggs, cheese, meat, dry beans, peas, lentils, nuts.	Take just the amount required. Dangerous to get too much.
Best kind of growth and health (*i. e.* teeth, bone, heart, lungs) and good digestion. Proper elimination of body poisons.	Mineral elements or salts.	Milk, vegetables, whole grain cereals, fruits.	Very essential things for health.
To control the internal body processes, growth, nervous system, bones and for resisting diseases.	Vitamins.	Butter, milk, young leafy green vegetables, eggs, whole grains cereals, vegetables, fresh fruits.	Very essential for growth and life.

6. From the above table it is clear that foods most important for the different requirements of the body are :—

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Proteins for good strong body.	Mineral elements.	Vitamins.	Starches and sugars for energy.
Milk	Milk	Milk	Milk
Whole grain cereals	Whole grain cereals.	Whole grain cereals	Whole grain cereals
Eggs	Eggs	Eggs	...
	Fruits	Fruits	...
...	Vegetables	Vegetables	...
Meat	...	...	Fats
Legumes (peas).	...	...	Oils
Nuts	...	...	...
Cheese	...	...	...

In this table :—

a. Milk and grain products occur in all four columns.

b. Eggs occur in 3 columns.

c. Vegetables and fruits in 2 columns.

d. Meat, peas, nuts, and cheese and fats in one column.

This means that every normal man, woman, child needs and can live on milk, grains (such as bread and cereals,) vegetables (both root and leafy,) and fresh fruits.

2. And it also means that meat, legumes, nuts, cheese and fats, if desired, can be safely eliminated from the diet.

3. Meat contains proteins, to which fact it owes its importance as food material, and the question whether meat is an essential or even desirable article of diet or not, resolves itself into the simpler question whether the proteins it contains, are in a proper condition t› be safely used by the body or not. The question of meat then is the quastion of proteins it contains.

IV. Before leaving the consideration of food in general, it will be useful to say something as to what food would be suitable for the Alimentary or Food canal. (Vide Clinical Physiology page 211). "Undoubtedly many of the ailments of everyday life are the result of failure to recognize the importance of this factor. Food must not only be of a certain chemical constitution, but it must be appetizing and have a *considerable indigestible bulk*. If the food has insufficient bulk, the difficulty of the gut in driving it on may be

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compared with that of trying to climb a thin steel wire. This would be extremely difficult, for a proper grip cannot be obtained, whereas if the wire were replaced by a thick rope, the matter is easy. Moreover this bulk ought not to be made by any actual food, otherwise, body gets much more than what is required, which would cause many diseases. And the gut would have to spend much energy to digest this superfluous amount of food. Hence, the bulk ought to be made by some indigestible parts of the food, and hence the beneficial effects of vegetable and fruits, which depend largrly on the fact that the cellulose they contain remains undigested....."

Meat in Special.

I. Proteins

As has been pointed already, meat owes its importance to its proteins. It will be worth while, therefore, to give some attention to proteins specially.

Proteins, as already described, are nitrogenous compounds of complex nature. They form about 18 per cent. of the weight, of the body of the average man. They form the basis of all the tissues of the body, although when heat-producing foods are taken in small quntities, they also serve as fuel. They help to make a good, strong body. They are contained in various foods, as shown in the following table :—

Food material.	Water %	Protein. %	Fat. %	Starches etc. %	Salts %	Heat caloris.	Vitamins. A.	B	C
Mutton	39	13·8	36·9	...	·6	1770	...	...	...
Lamb	45·5	15·4	19·1	...	·8	1075	...	...	...
Pork fresh	41·8	13·4	24·2	...	·8	1245	...	...	...
Chicken	43·7	12·8	1·4	...	·7	305	...	fair	...
Eggs	65·5	13·1	9·3	...	·9	635	good	fair	...
Milk	87·0	3·3	4·0	5·0	·7	310	good	good	fair
Cheese	27·4	27·7	36·8	4·1	4·0	2075	fair	...	...
Wheat flour	11·4	13·8	1·9	71·9	1·0	1650	...	good	...
Oat	7·7	16·7	7·3	66·2	2·1	1800	...	good	...
Beans	12·6	22·5	1·8	59·6	3·5	1520	...	fair	good
Peas	9·5	24·6	1·0	62·0	2·9	1565	...	fair	good
Almonds	2·7	11·5	30·2	9·5	1·1	1515	...	good	...
Peanuts (Mungphali)	6·9	19·5	29·5	18·5	1·5	1775	...	fair	...
Chocolate	5·9	12.9	48·7	30·3	2·2	2625	...	...	...
Cocoa	4·6	21·6	28·9	37·7	7·2	2160	...	...	...

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(The discussion about this table is reserved for the heading—substitutes).

Protein is thus an important element of food for the body, but we are generally apt to take more of it than what is actually required by the body. It is possible to exist on about one-third of the amount of protein usually taken. Compared with starches and fats protein requires much more work on the part of certain organs, especially liver and kidneys, and it seems possible that these may become overtaxed, especially when the protein exists in a concentrated form as in meat and eggs. We must remember, however, that there is an irreducible protein minimum.

Protein becomes coagulated on heating, as we see when an egg is boiled or meat is cooked or roasted. Protein is broken down to simple proteins by the action of juices in the stomach and intestines, but this can only occur when the juices can act upon the proteins. When the proteins become coagulated they become, as it were, impervious to the juices and thus their digestion is hindered to a considerable extent. Much protein remains undigested or is not in a fit condition to be absorbed. This undigested protein, on reaching the large intestine, undergoes putrifaction, whereby poisons are liberated, which when absorbed into the system cause general poisoning of the body, called auto-intoxication. The large intestine is not meant to receive these undigested proteins, which act as foreign bodies irritating the walls of the intestine and thus causing diarrhœa as we witness in the case of children, who are given foods before their teeth have come out . This they pass out undigested in their faeces, and therefore suffer from diarrhœa.

Proteins, whether present in the food in small or large quantities are normally totally absorbed in the small intestines. Hence if we want to live mainly on proteins, we will take them in large quantities, with the following results :—

1. Large quantities, of proteins, as said already, can overtax liver and kidneys.

2. As they are totally absorbed (when in proper condition for digestion.) they can't make the bulk of the food and thus the movements of the intestines become slow and defective. This will cause constipation.

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3. If, however, they are not allowed to be absorbed as by boiling or cooking, they cause diarrhœa and auto-intoxication.

II. Meat.

1. Its composition.

It is clear from what has been described so far, that meat is a food material, containing a large amount of protein, a fair amount of fat, some water, no starches, only a small quantity of salts and no vitamins. There is no cellulose in it, hence the protein contained in it, if taken uncooked, is readily digested and absorbed, leaving no residue or undigested or indigestable part, thus tending to produce constipation. If however boiled, roasted or cooked, its protein, as it has no cover of cellulose, soon becomes coagulated and thus takes much time, (more than what is taken by proteins of the vegetables,) in beaing digested or absorbed much even then remaining undigested, which causes diarrhœa or auto-intoxication. As there is no starch or cellulose in it, it contains protein in a concentrated form hence if taken in excess, as it usaully is, it overtaxes the kidneys and the liver. Moreover, starches being the chief sources of heat, excess of meat in the diet, tends to keep the temperature of the body comparatively low.

2. The effects of meat diet on the body are summarized as below :—

(1) Even though the greatest care is exercised, it is impossible always to tell whether an animal is healthy or not, hence the constant danger that the meat-eater may expose himself to disease through the flesh of animals he uses for food. The chief diseases thus contracted are tuberculosis and, anthrax, rabies, and glanders. Not only that, there are certain parasitic creatures, such as trichinal (spiral worms,) liver fluke, and cysticerci, which are often transferred into the living tissues of human beings by their partaking of the flesh of animals. Thousands of well-authenticated cases of trichinal are known, and many deaths can be definitely attributed to this cause alone.

(2) Ghosh in his treatise on Hygiene and Public Health informs us that even good meat decomposes readily in the tropics. And meat, if decomposed, irritates the intestines and gives rise to symptoms of intestinal irritation, *i. e.*, nausea, vomiting, abdominal

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pain, diarrhœa, severe prostration, and collapse. Rashes often develop, or there might be fever and delirium. The germs that cause this decomposition are killed by cooking, but cooked meat becomes indigestible.

(3) Meat, owing to its being a non-bulky, and concentrated diet, stimulates over-eating—which fact will not be challenged by any person having the slightest personal acquaintance with meat-eaters. It fatigues both the stomach and intestine in the process of digestion and absorption ; and then liver and kidneys, thus shortening life, according to Macfadden by a period of 10 to 40 years. "This statement," writes Macfadden in his Encyclopedia of Physical Culture, Vol I, page 260, is not exaggerated. Nearly all diseases begin in the stomach, as result of over-eating. This organ, when diseased, helps in the process of making impure blood, that contains all sorts of poisons, which are thus sent coursing through the body."

(4) It has been already pointed out, that the intestines require some bulky things, which they are able to propel through them. This bulk does not consist merely in the amount of the material taken in but it must have also some reasonable hard particles of cellulose. As meat is totally digested and absorbed, it, therefore, has neither the required bulk, nor the proper hardness. Hence it causes diminished propulsion of the contents of the intestines, which means constipation. In other words, cellulose is necessary to avoid and relieve constipation and is taken best as an ingredient of fruit and vegetables. Meat-eaters cannot have proper motions. They are either constipated (if they digest meat) or suffer from looseness of the bowels (if the meat is not digested).

It may be said that the typical diet ought to be one which is entirely digested and is completely absorbed. But unfortunately, our intestines require a certain amount of aid for their proper action—aid in the form of indigestible material or roughage. According to Sutherland (A system of diet and Dietetics,) this increasingly prevalent tendency to constipation is mainly due to the steady intentional elimination from food-stuffs of all particles which are not nutritious. In this way the bulk of the residue is diminished. Further, it is possible, that there has been an undue substitution of

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protein for starches etc, which results in a decreased formation of organic acids and gas.

In this connection it may be mentioned, as write Rose and Charles in their Manual of Surgery, that Appendicitis has been also caused by the greatest dietetic change of recent years, which consists in the increased amount of meat that is eaten. In support of this idea may be cited the fact that races that live on vegetables are largely immune, whilst members of the same race transported to other regions and put on a meat diet develop the disease.

(5) Teeth require to be constantly cleaned by an alkaline fluid. Saliva, which is an alkaline fluid, is a natural cleaner of the teeth. But it can be produced in large quantities only when starches are present in the food. Meat has no starches, hence only a small quantity of saliva is produced by meat diet and consequently destruction of the calcified tissues of the teeth takes-place—which gives rise to dental caries. Professor Frampton Bedcock of Medical College, Madras, justly remarks in his article—Dental Surgery in India—that the increased consumption of flesh foods by the Indians, since the advent of Western civilization in India is mainly responsible for the introduction of dental caries, and for its considerable increase during the last quarter of a century or so.

(6) Meat is a protein-containing food, in which protein is present in a concentrated form, without any admixture of cellulose. Proteins, after they are digested and absorbed leave a residue in the body—Uric acid—which is formed in the liver and is excreted from the body through the kidneys, *i. e.*, with the urine. Now liver and kidneys, can cope with a fixed amount of uric acid, which is excreted daily. Kidneys are unable to cope with an excess of uric acid excreted, because of its increased quantity, as excess of protein-diet makes the urine acid, and this acid urine is unable to keep the uric acid in solution. So the urine becomes saturated with uric acid and any further excess leads to the deposition of uric acid in the kidneys and bladder in the form of uric acid stones. This uric acid goes to the kidneys from liver by means of blood. When the urine is no longer able to hold the uric acid in solution, the transference of uric acid from the blood to the urine also becomes lessened, ultimately leading to a state of

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saturation of uric acid in blood, which, while circulating through the body, deposits the uric acid at various places, especially the joints, leading to the condition known as gout.

(7) This state of affairs cannot go on for very long, without causing serious changes, chief of which are :—

(a) The liver and the kidneys get fatigued owing to the increased work of excreting this excessive quantity of uric acid. Not only that. The uric acid, which gets deposited in them, irritates the kidneys, which then become so weak as to become unable to resist the attack of germs. Naturally they become diseased. Similar is the fate of the liver.

(b) When the kidneys become diseased, they are unable to do their function properly *i. e.*, their power of eliminating poisons from the body decreases. But these poisons have to be excreted from the body and can only be retained at the risk of life. The heart, therefore, has to work forcibly to push the poisons through the excretary organs. When the heart works more, its beats and force increase, pumps a large quantity of blood into the arteries or blood vessels. This increased amount of blood, driven through the blood vessels so forcibly, exerts a great pressure on the walls of the arteries, which we call a rise of blood pressure.

The arteries, so far were working normally under a normal blood pressure. With the increase of blood pressure, they have to make their walls tougher and stronger, otherwise they would become ruptured. And, in reality, those arteries, which are naturally very fine and delicate, do become ruptured as in the brain or nose, leading to a state of bleeding, which may be inside the body and remain invisible or be outside the body and become visible. Those arteries which do not become ruptured, adapt themselvs to this increased blood pressure, by becoming thick and inelastic. This condition is called Arterio-sclerosis.

(c) Without going into the discussion, how arterio-sclerosis is a sign of old-age, suffice it to say that when the arteries become sclerosed, signs of old age set in, even in youth, and naturally life is shortened.

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A meat-eater can reasonably say that these results are not necessarily the outcome of meat-eating—but they can be the reults of excessive protein-eating in any form, *i. e.*, in the form of cereals. True. One has, however, to consider the danger comparatively. A man whose hunger can be appeased by half-a-seer food can eat half-a-seer cereals. But this half-a-seer of cereals has its proteins mixed with a sufficient quantity of cellulose, hence the actual amount of protein taken will not be half-a-seer. In the case of meat, on the contrary, to appease this hunger, he requires half-a-seer food, and if he takes meat, which is a pure concentrated form of protein, he will eat about half a seer of pure protein. Hence the greater possibility of these results in meat-eating.

(8) The story does not end here. When the kidneys become weak and unable to discharge their functions properly, and the blood pressure rises, the whole blood goes to the skin for help. Urine gets eliminated by the skin by evaporation in the form of sweat, but uric acid remains behind in the skin. Ultimately the skin, owing to this uric acid which is left behind—also gets disordered.

(9) Meat-eaters claim that meat gives a great stimulation and strength. We admit that, but let us explain this phenomenon. As shown already, proteins cause rise of blood pressure—*i. e.* the blood as a result of the absorption of proteins, flows quickly and forcibly through the arteries, giving a feeling of warmth and well-being. This is called stimulation. Is it wholesome? It is not, because it is not like the flood due to the flowing of greater amount of water in the rivers after rains, but is like the flood caused by any obstruction in its passage *i. e.* kidneys. It is not a sign of health as after exercise, but is a sign of diseased or overtaxed kidneys. It is not even permanent. It may give Herculian strength for the time being like a fit of madness, but not at all persistence and endurance. When the kidneys offer increasing resistance to the excretion of poisons, the skin, too, becomes impervious due to the deposit in it of a layer of uric acid, the heart, too, ultimately fails in driving out these things and the blood pressure has finally of necessity to lessen. And then this stimulation gives place to disease and depression. Will this energy and strength continue? Decidedly not, hence there cannot be endurance or persistence. This statement is not merely theoretical, but

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has been borne out by scientific experiments under the supervision of renowned scienctists of Yale University, America. Space does not allow a tabulation of them in detail here. It will suffice to give an example from *Nature* (according to Macfadden) that the elephant, the fruit and nut-eating bear, the grass and grain-eating horse and ox are all powerful and strong, and if it comes to question of endurance would undoubtedly surpass the carnivorous lion and tiger, but they are less aggressive than the carnivora, and possess none of the blood-thirsty and cruel characteristics of the latter. It must be remembered, therefore that while the non-meat-eaters may seem not to possess a bold vigorous aggressiveness, this by no means implies that they lack in the slightest degree, courage, strength, energy, vigor and progressiveness. Rather, as has been proved in the Yale University, their persistence is more steady, their endurance greater, their energy more under control, and at the same time they will be less inclined to 'ride-rough-shod' over those who stand in their way.

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(10) The stimulating effect of meat is not limited to the heart and blood pressure. Meat exerts an exciting effect on the sex glands also. That is to say, in addition to the temporary strength and aggressiveness, there also enters, as it were, the fire of lust into the already heated blood, as is seen everyday in various hotels. This stimulation, as is well known, ultimately means destruction to the power that it stimulates, because when it is once stimulated to such an extent, much more strength of character is required for self-control. This does not mean that vegetable diets and milk make any one sexually weak. They rather help in producing normal sexual impulse, instead of a weakened, excited nervous system, and an uncontrollable sexual impulse, which may be regarded as not altogether unlike the symptoms of hysteria or other nervous derangements.

III From what has been described so far, it is clear that:—

1. Meat is a protein-containing food.
2. Protein contained in it is in a concentrated form without any admixture of cellulose.
3. Meat when eaten, may cause :—
   (1). Diseases like tuberculosis, anthrax &.
   (2). Indigestion in the tropics on account of speedy decomposition.

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(3). over-eating.
(4). Constipation and appendicitis.
(5). Caries of teeth.
(6). Diseases of the liver and the kidneys.
(7). Gout.
(8). High blood-pressure.
(9). Arterio-sclerosis.
(10). Low expectation of life.
(11). Weak, hard skin.
(12). Undue stimulation and lack of persistence and endurance.
(13). Uncontrollable sexual impulse.

There is not the least doubt that protein is essential for life. Hence the question naturally arises, if our bodies want proteins, where to get them without making ourselves liable to diseases that have been enumerated above. In other words the substitutes of meat :—

1. should have all the good properties of meat,
2. should have none of its bad qualities, and,
3. if possible should be cheaper.

The question is not difficult to solve, if we only refer back to the table of foods showing their composition, which shows that the best substitutes are :—

1. milk
2. cheese
3. Legumes (peas &), and
4. nuts.

They do not only yield their proteins in such a condition as produces none of the bad effects of the meat, but are also cheaper. Moreover, they contain vitamins which are lacking in meat but are useful for the maintenance of life. Vitamins are contained in the blood, hence for health's sake, meat-eaters ought to drink the blood also. If they do that—how horrible ! Degeneration to the cannibal savages.

In other words, in the place of meat, better and wholesome substitutes are found in milk and vegetables. *Hence meat is not a*

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necessary article of diet. This very result was arrived at by a committee of prominent scientists, which met during the war to determine how much of each food should be included in the day's ration, and ultimately decided that *meat is not a physiological necessity.*

Psychological standpoint

So far the subject has been dealt with from a purely medical standpoint. We have arrived at the conclusion that meat is not a physiological necessity. Although the writer does not claim to be a psychologist, yet in so far as psychological observations are based on medical grounds, one can observe the following facts :—

1. Meat-eaters are more often addicted to the use of alcohol than vegetarians. It is among meat-eaters that we see so many cases of chronic alcoholism and resulting insanity. It is due to meat and alcohol, that meat-eaters are more apt to be sensual and gross in their lives. They are always looking for excitement, for something to steady their nerves.

2. As has been already explained, meat-eaters are more aggressive than those who live on a vegetarian diet. Some may say, that owing to being aggressive, they are combative and can thus penetrate to all parts of the world, subjugating people wherever they go. But is this spirit of domination the highest thing in either an individual or a nation? And to an enlightened mind, is this spirit not abhorrent ? What a contrast to courage, strength, energy, persistence and endurance present to a bold, vigorous aggressiveness of the meat-eaters ?

3. The slaughter-house is a place of horrors. Butchers become hardened to pain and suffering. Moreover, meat is far less clean than a vegetarian diet, for, no matter how healthy the animal from which the flesh is taken, it is impossible that a certain amount of the products of elimination should not remain in the tissues at the time it is eaten.

Hence, judging from a psychological standpoint too, *meat is not a desirable article of diet.*

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Now if :—

1. From the medical standpoint meat has been proved not to be a physiological necessity, and if,

2. from the psychological standpoint, it seems to be an undesirable article of diet, then does it not become our duty to give up eating meat for health's sake and become vegetarians which also means more humane. And this is what the great world-teacher Swami Dayananda strove so hard to teach all and sundry—

Be vegetarians, and thus satva-guni.

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SCIENTIFIC FACTS AND SPIRITUAL DEDUCTIONS.

PRINCESS KARADJA.

The French Astronomer, Abbe Moreux, declares the Sun to be a gigantic ball of blazing gas ; he asserts that the Solar activity will keep on increasing until 1927. Formidable streams of electrons, shot out by the sun at enormous velocity, collide with the atoms of our atmosphere. Dr. Fleming states that the energy of this fine solar-dust is so great that a handful of it might drive a battle-cruiser for twenty-four hours. This increase of solar electric energy produces the nervous excitement and the universal unrest so conspicuous in our days.

At an altitude of 50 kilometers Earth's atmosphere consists of gases, which have sorted themselves, according to density ; higher up the globe is almost entirely surrounded by hydrogen and helium. The impact of the solar rays electrifies the outer layers of the atmosphere, so that they become highly ionised. There is a faintly glowing mass 60 miles above Earth ; it is called the " heaviside layer." Violent oscillation of the atoms causes the Aurora Borealis.

Experiments have been conducted by Prof. J. C. Mclennan of Toronto, Canada, in order to ascertain the constitution of the upper atmosphere. He believes the mysterious green light recently observed in Polar Regions, to emanate from atoms of helium, stimulated by oxygen in the proportion of 25 to 1.

In addition to the green light, red, blue and violet radiance has been observed. The new rays, recently discovered by Millikan, are due to the dissociation of hydrogen atoms into helium.

It is this new element, now descending to Earth, which occasionally makes itself manifest in a sudden blaze of glory in a high Northern latitude.

These indisputable scientific facts are in complete harmony with the esoteric knowledge possessed all through the ages by Seers and Prophets. It has long been known to true Rosicrucians that a new element is descending, which will in due course take the place of oxygen, and that a new substance will supercede albumen.

This new element is supposed to be some sort of phosphorus (phos—in Greek, " Light "; phorus—" Bearer.") The importance of a non-flesh diet becomes obvious if we realise that we have to prepare bodies capable of assimilating phosphorus, so that they can become filled with light and commence to shine from within.

Lord Rayleigh asserts that the aurora is partly caused by nitrogen. There is at present on Earth a vicious round of Birth, Death, and Decay. Nitrogen gas threatens to annihilate the human

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race. However deep decomposing animal matter may be buried, some of it succeeds in escaping through the air and is transformed into nitrogen gas, fouling the atmosphere. The volume of this devitalizing agent—which is dead air in the lungs—has increased enormously on our over-populated globe.

Nigrogen is, however, the richest fertilizer known. It is possible for man to transform a menace into a blessing. In Sweden and other countries, there are already plants in operation extracting nitrogen from the atmosphere and transmiting it into life-sustaining food.

The alteration in atmospheric conditions is bound to profoundly affect the inhabitants of Earth. The important scientific discoveries which have recently been made will place at the disposal of man incalculable sources of energy. The explosion of the atom might blow the whole world to pieces !

Will man *use* his power—or *misuse* it ? " That is the question " !

Two mighty forces are contending for supremacy on this globe. Disintegrating powers have long been at work : devolution has superceded evolution ! Invisible agencies, working by constant suggestion, are influencing the human mind.

There is bound to be a climax of anarchy prior to the Advent of perfect Peace. It is written in Rev. IX 20, that, " The rest of the men which were not killed by all the plagues of these latter days, repented not of their evil deeds."

The separation between the " sheep and the goats " foretold by Christ in Matt. XXV : 22. will be automatic.

Those who are spiritually awakened will assimilate without difficulty the new substance, but all coarse and materially minded individuals will be unable to adapt themselves to more rapid vibrations. They are bound to perish.

This will be the literal fulfilment of Our Lord's prophecy in Matt. IX : 17 : You cannot put new wine into old bottles ; the bottles break." Neither can you with impunity switch on a current of 2,000 volts to a bulb fitted for 200 ! Destruction is inevitable for those who persistently neglect to prepare their " wedding-garment," *viz.*, a suitable vehicle for the Coming Kingdom.

Inspired artists place instinctively a halo round the heads of saints to indicate their luminous nature.

It is undeniable that the gap in the spectrum is rapidly disappearing. The infra-red rays (-radiant heat-) are now being harnessed by man, and the ultra-violet rays are perceptible to the scientists.

These rays are a manifestation of the " Spirit of Truth " which is now descending to Earth.

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THE RESCUER OF THE VEDAS.

Prof. Romesh Chandra Banerji.

IF we ask ourselves "what service has Bhagavan Dayananda rendered to the world"? the answer briefly would be—"He rescued the Vedas from utter oblivion." The revival of Aryan culture is synonimous with the revival of the Vedas. And it is a patent fact that India's best, most important and lasting contribution to the world is the Vedas which contain, let it not be forgotten, the *germs* of all *Sciences*.

With what superhuman perseverance, astonishing tenacity, unparallelled concentration of mind and unexampled feelings of veneration did the Aryans preserve these Sacred Books, the Vedas! In that remote, bygone age, that hoary past, when the art of writing had scarcely been popularised, the Aryan students mastered, assimilated and memorised every word, every *syllable* of the Four Sacred Books with such devoted piety as is unknown in modern age and, undreamt of, perhaps, in any age in other countries. It must be a tormenting sight to the souls of our laborious and religious ancestors to see some of their anglicised denationalised descendants speaking in a bantering tone of their adored Sacred Books, trying to decipher the words with the help of western glasses, and allotting to the Revealed Books exactly the same place in the book-shelf that is prescribed by the Europeans.

But, even before the advent of the Europeans, the degenerate sons of the great Aryans themselves made every effort to bury the sacred books in the dunghill of mis-interpretation and calumniation. Their conduct bore out the truth of the saying—"The Devil can quote the scripture." While learned bigots appealed to the authority of the Vedas to justify their superstition and narrowness of mind, the mass of the people remained absolutely indifferent, and ignorant of the Vedic lore. To rescue the Vedas from this abyss of error and oblivion was the God-appointed mission of Swami Dayananda.

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Some of the most epoch-making events in the history of the world had their origin in very trifling incidents. The sight of the falling apple led to Newton's discovery of the world-famous law of gravitation. The sight of a mouse frolicking upon the head of the stone image of Shiva opened the eyes of Dayananda to the huge Sham-House of Idolatry in Hindusthan.

How fast has the dark cloud of Idolatry enveloped the fair face of the land of the Aryas! Even when Alberuni visited India (1000 A. D.) he found that Idol-worship was confined to the vulgar uneducated masses of the land, the wise and intelligent abstaining from the stupid custom, as it was then looked upon. And now we find the most eminent Hindus defending and applauding the practice—men who are very intelligent and rational in all matters except the current social and so-called religious customs. Knowledge and wisdom are useless if they are not applied in practical matters. The reasoning faculty might as well be left aside altogether, if it is not used in practice. If it is used, it cannot but be used in all matters, including religion.

Dayananda's reasoning power was great and sharp and he was not a person who should lock it up for an hour or two every day, like many other men, while bowing before a stone image or pretending to feed it or speaking to it. The power of discrimination and ratiocination which distinguish man from beasts was alive in him and he was not made of the stuff that leads others to suppress that power for the sake of convention. Such was the boy who, on a Shivaratri, sat before the Shiva image in the temple of *Tankara*, with questioning eyes and a reasoning brain. The spirit of enquiry is the father of knowledge.

Then the boy issued forth in search of knowledge and reached its pinnacle in the Vedas. And thence he devoted himself to the propagation of that immortalising knowledge which he himself had acquired. And India saw a beacon-light in the midst of the sea of darkness that enveloped her.

Dayananda rescued the Vedas and therewith saved Aryan culture from extinction. The soul of Aryan culture is religion. The Vedic religion is the only complete religion in the world—the only

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perfect religion. The Vedas teach that knowledge, action, and devotion to God are all necessary for the progress of man. It is because they teach these three things that they are briefly called "The Three"—an epithet that has led European scholars to think erroneously that the authoritative Vedas are three in number, excluding the Atharva.

Forgetting the above teaching of the Vedas the Hindus have, for ages, groped in the dark. Reformer after reformer has arisen only to deliver a message which must of necessity be incomplete. One reformer preached only Bhakti, despising Gnana and Karma. Another arose to curse Karma and to applaud Gnana. While a third thundered against both of these and enunciated the Gospel of Karma. Every one of them forgot that the three are equally necessary and are linked with each other. It was Dayananda alone who clearly and unequivocally preached the Gospel of the Three, which is the message of the Vedas. He was not one of the so-called followers of the "path of knowledge" who make ludicrous and vain efforts to extinguish all human actions. Neither was he of those who call themselves followers of the "path of action" and try to shut their eyes to the light of knowledge. Nor was he one of those followers of the "path of devotion" who despise knowledge and action. Dayananda had the wisdom and the common sense to perceive that the "path of the three" is the right path for men and that one cannot forsake one part of it and follow another, just as a man cannot but use all his limbs for the sake of his very existence.

The rescuing of the Vedas thus really means the re-awakening of the *senses* of the fallen Aryan race, the discovery of the right path for progress. The restoration of the Vedas means the re-kindling of the torch-light wherewith to guide ourselves along the path of life.

Dayananda is the only nationalist religious reformer born in India. *The essense of nationalism is the national culture.* The Indian nation must take its stand on Aryan culture, if it sincerely wishes to preserve its existence. Otherwise, it will sink into Arabianism or Europeanism. Those Hindu "Nationlists" who talk of Indian Nationalism and surrender every thing Indian

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to persons who are imitation Arabs, are really enemies of the country, be they Congressmen or Charkhamen. Aryan culture must be maintained, if India is to keep her name on the face of the earth. It is this culture, to preserve which Dayananda lived and died. The nutshell of this culture is the Vedas, by rescuing which from oblivion and corruption, Dayananda has proved that he is not only the greatest sage but also the greatest patriot.

THE LAW OF HUMILITY.

T. L. VASWANI.*

YOUNG men have often asked: Why must we have Humility? Is it not enough if we do social good? What need has a social worker, a national leader, of humility ?

May I remind such young men of the old mystical teaching that the Worker is the Secret God and man only His instrument ? If the consciousness would grow upon us that the Worker, the Helper, the Saviour of the Nations is He Himself, we would cease to be proud. Humility springs spontaneously out of this sense of God as the Great Worker. Zaruthustra gives us a significant picture of Hell. He says : " In Hell though the souls are as close to one another as are the ears to the eyes, and as numerous as the hair in the mane of a horse, yet every one feels himself *alone* " ! Much of the misery of modern life comes from *loneliness.* Much strength may come to us out of a sense that in our work we are in contact with a Greater-than-ourselves. In consciousness of dependence on the Divine, in a sense of allegiance to the Living Infinite Ideal, is the richness of life. Humility is not self-condemnation. It is self-renunciation. Humility at its highest is being nothing. And to be " nothing," to be a " zero " is to meet the Secret God. It is to see Him as the One Mighty Worker. Mistaken are we if we think that *we* are making

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* From the author's new book just published and named " *Glimpses.*"

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a New India. The more I study the events of recent years, the more I feel that the Lord is making India, not *we*. *He* is the Worker. Blessed we if we strive to be His instruments. And in the measure we are truly humble, He works through us for India, for Humanity.

1. Witness of Science.

But there are young men to-day who say they do not believe in God. We do not know if God exists—they say—but we wish to be of some service to the Nation. Why need we be humble—they ask ? There is divinity in that doubt : and I honour such young men for their frankness ; they will not surrender their Conscience to conventional God-concepts. There are young men who honestly feel drawn to Nietzsche's "gospel." With him they hold that what is needed is not humility but the *will-to-power*, aggressiveness, "hardness." To these young men—honestly agnostic and eager to serve the Nation—I say : You, too, need humility, humility is a demand even of the deeper spirit of modern life.

* * *

Its two important aspects are : (1) passion for science or knowledge, and (2) love of activity. The *Modern* mind is *scientific* and *activity* is congenial to the modern man. *Science and work*—are congenial to modern consciousness. I believe many young men can help India by *scietific investigations* and *activities*. But if you will consider the matter carefully, you will see how important is the place of humility in Science. The scientific man must have the willingness to learn, must have the *teachable* temper, *i.e.*, the humble spirit. There is a tendency among young men to-day to talk without the discipline of study. It is a tendency essentially unscientific. Truth and humility go together. Reverence for truth makes the heart humble. And the dominant mood of seers of science is that of Newton who said he was as a child picking up pebbles at the shore of Knowledge. For the vision of science is a vision of the Infinite. In that Infinite of Nature, the whole of this earth is but a speck. In that Infinite Arcturus is a hundred times bigger than our earth ! In that Infinite, are Stars so distant that their light takes centuries to travel to us. In that Infinite are worlds upon worlds ! And there is the Infinite of Nature not only in the depths of skies but,

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also, in the tiny grain of sand and "microscope" beings. There is the world of the "Infinitely small." Can the brain of an ant compass Einstein? No more may you compass the Infinity of the Cosmos. The Realm of Knowledge is a limitless universe. And the scientist can only sit as a child before Nature to learn of Her the secrets which She would not give to the proud. Huxley has well observed: "Sit down before facts as a little child and follow humbly wherever Nature leads you, or you shall learn nothing."

* * *

2. Will-to-Power.

Activity is another aspect of modern life. The modern man is so busy, he finds little time for prayer or meditation; must a man of *action* be humble? To young men who ask this question I say: I may not give you a logical proof; all I will say is: *wait and see!* Work for your society, your Country. Work for the Cause dear to you. Work on for years together. You then may know how the more you act, the more humble you become. You work for years together; you struggle hard for the "Cause"; then you find you have been able after all to do so little! Charles Bradlaugh! An "atheist"—they called him; but how much he loved India! One wished there were more such friends of the Indian cause among Eglishmen, more such servants of Humanity. Many years ago, friends of the Indian movement presented him an Address; it expressed gratitude to him for what he had done for India. That great Englishman made a moving reply; he said he had not deserved all they had said of him and his "services"; he had tried, he said, to do what he could for India: but, he significantly added: *what can one man do?* Yes, that's the feeling which grows upon every servant of the Ideal, every one spends himself in the service of a great Cause—"*What can one man do*"? This feeling grows after years of struggle and work: and when it grows, we understand the value of *humility*.

* * *

Much there is, I admit, in the dominating civilisations which is a revolt against the spirit of humility. Much there is that is aggressive in our life to-day. Sometimes one thinks of what

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Spencer said many years ago: "We are rattling into barbarism." Many of India's young men, too, cofound the Good with the Will-to-Power. But there are groups scattered in many lands—groups of men and women seeking after the Secret God. They believe in the Beatitude: "Blessed are the poor in spirit." To the humble the poor in spirit, indeed, belongs the kingdom of Heaven. Not the Earth! Not yet. But some day, so believe I—the Earth will pay homage to Heaven. Some day Civilization will be charged with the Krishna-Shakti—the Christ-Force. That Force coming from the Spirit-Kingdom is, I believe, already at work. And our Comrades on the Other Side are, as it seems to me, busy breaking down the barriers which stand between our Civilisation and the life of the Spirit. The barriers cannot stand for ever. The Krishna-Shakti must one day conquer. For the world's need is piteous; and many, many move in the world to-day as heart-broken in the Quest. The higher consciousness of humanity is beginning to pay homage to the Child-Soul. "There should be no masters of children, only servants," said Dr. Montessori. In a new reverence for the child-spirit lies, to my mind, the solution of the modern problem of liberty. And the daily-deepening faith within me is that the poor, the poor in spirit—will build the New Temple of Freedom.

3. The Will-to-be-Humble

A young Prince comes to Buddha and says: "Master! accept me as thy disciple." Buddha is silent! "Speak to me, master!" says the prince. "Tell me how to deserve to be thy disciple." Then Buddha says: "Go and live the right life, and meet me after 7 months when the rainy season is over."

The prince returns, when the rainy season is over. "Now tell me what life you have lived," asks Buddha. And the Prince says: "I returned to the palace and resolved to live pure life. I shunned *bhoga*. I turned away from sensual gratifications." "And tell me," says Buddha, "how you treated your wife." "Master!", says the Prince, "one day she did not obey and I lost temper and spoke to her roughly." Then says Buddha. "Young Prince! you are not ready yet for the disciple's life. You were angry. You lost your

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temper. Anger springs from pride. Purity is not enough. To purity add humility."

Not without reason did Jesus say—"Blessed are the poor in Spirit." And the great Sikh Teacher says in *Sukhmani*—"Truly happy are the poor." Yes—truly happy, truly blessed are the poor. The poor in spirit! I know of poor men who are proud. I know of rich men who are humble. It is no outward poverty the Great Teachers regard as the essential of spiritual life. You may be poor; you may be rich. What is essential is "Poverty in spirit," humility of the heart. The will-to-be-humble is the secret of Growth in God. Are you easily offended? Are you suspicious? Are you upset when others speak ill of you? Have you secret desire to be popular? Are you dictatorial in your talk and conduct? Are you irritable? artificial? ostentatious? complicated in your life? Are you unkind to the poor? Are you overbearing to those who are socially your "inferiors"?

The cause is—lack of humility. Thehumble are simple, straightforward, gentle, kind, reverent, "Except ye be as little children," said Jesus, "Ye cannot enter the kingdom of heaven." When we forget this, we have quarrels and controversies in the name of religion. They spring often, from pride. Is truth your monopoly, my brother, and denied to those who do not have your religious hall-mark? Is not truth infinite? Can it be the monopoly of any one sect or society? Is not God the Lord of all or is He the king alone of one community? I trace intellectually many of the religious controversies, of our day, to this twofold source—(1) Absolutist conception of man's knowledge of Truth, and (2) Exclusivist view of religion. The Absolute Truth! To *know* it would be to *become* the Absolute! On our human plane Truth shines with a light relative to our stage of evolution. And to be exclusionist in religion is to be sectarian. Sectarianism is the parent of strife and springs at once from a limited intellectual outlook and a subtle pride:"My religion has the fulness of Truth, yours wanders in darkness!"

I love to think of different religions as so many flowers in the one garden of God. In a garden you grow the rose, the lily, the daisy; the violet; you grow different kinds of flowers; each has its beauty and they all make the garden fair. So is the Garden of

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Truth all the fairer for different faiths. When I forget this and in pride set up my "religion" as superior to yours, I generate the heat of controversy and strife. Life, not lip-belief, is the real test of my religion. O! let us live religion, not talk it! Let us grow in humility and we shall end the sorry spectacle of "religious" quarrels in this country. Many paths lead to the mountain-top; many roads take us to the Temple. Pilgrims are we all, though the paths be many. And though we wear different labels, we would know—if there were humility in our hearts—that our King and Leader still is One. Differences are no reason why we must quarrel. Differences only deepen Harmony and make richer and stronger the music of the Spirit.

4. Meeting the Secret God.

To meet the Secret God is to see the World of knowledge from a new height. There is, to-day, among young men the curiosity to know. But true Knowledge is a progress from Wonder to Wonder. In an ancient Celtic story we read of a god who out of curiosity looked in at the window of a house where sorcerers were preparing a magic potion. And out of it, from the cauldron, rose a poisonous smoke which reached the god's eye and made it deadly for those on whom it would look. Such a deadly eye is the knowledge born of mere curiosity—is the knowledge that works without devotion to Humanity, without worship of the Ideal. The knowledge that makes us humble moves in a world of Wonder. Is it the Knowledge that sees the Immaterial—the Infinite—in the material recognising an intense source of Energy in the nucleus of an atom—and growing in perception that the very structure of "solid" atoms is not material but a *shakti*, an Energy which takes the material forms. Such knowledge becomes a Vision of the Wonder of the world.

"What can one man do?" You save a few hundreds from famine and sickness and distress; what about the millions of India? You save a few in your city or province. What about the great mass of the peasants and labourers in the Country? "What can one man do? With this experience comes a feeling of self-surrender to another than ourselves, a *Shakti*, a *Spirit* without Whom we feel forlorn, poor and weak. Meeting the secret God, we realise a new

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dignity of human life. We realise our kinship with Shakespeare and Shelley, with Shankra and Kant, with Krishna and Christ. For we become instruments of a Shakti, a Creative Force—that is flowing down from God to this earth-plane.

* * * *

Is it a mistake to attribute Humility to God Himself? The Infinite has entered the bonds of matter. The Highest has taken the lowest place. And the bonds of God in the kingdom of Man are even greater. God has surrendered Himself to us, leaving it to us to enthrone Him as the King of our Civilization or banish Him as the Great Exile.

Nietzche's "superman" is an embodiment of aggressive power, exploiting others in the interests of a pseudo-aristocratic ideal. The true "superman" is the Great Man who serves God with an humble heart. The true Superman is humble, not aggressive. The true Superman is a Child for whom to be cut off from God is to live in a Dark Unknown, in a Night without a Star. One message of India's Great One—the true Superman of the India that was truly great—is: Find your wisdom, your strength, your true greatness in Him. That Message I fain would ask young men to keep in their hearts. In that message is our hope in the coming days. For it means that we are not alone in the Struggle. It means that though we stumble and suffer, there is promise of Victory. It means that, inspite of many wounds and many scars, we belong to a Great Army. It means that God is our Captain on the field. It means that God is our heroic and Suffering beautiful.

5. Little Ones of the Lord.

The primitive man found it easy to be in touch with Nature. He almost felt himself to be a part of Nature. He had not paraphernalia of "civilization." These are often a barrier between Man and Nature. To live with Nature is to learn humility.

The modern man is, perhaps. more intellectual, but less intuitional. The intellect distinguishes, analyses, separates as intuition seizes in one swift synthesis the "wholes" of life and experience.

The self-critical consciousness of the modern mind must rise to a higher stage, that of spiritual culture. It unifies, it develops a synthetic philosophy of life.

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Shakespeare has not the heavy-self-consciousness of the civilised scholar. Shakespeare was Nature's child. Shakespeare's mind was illumined by a culture of the Spirit. And did not Darwin feel the growing wonder of the world? Evolution does not mean elimination of the Spiritual. "There is in man," said Darwin "something more than the breadth of his body." Newton, Shakespeare and Darwin are, to my mind, the three creative geniuses of Britain. The greatest scientific intellect of to-day, perhaps, is Einstein. His Theory of Relativity—is it not a scientific corroboration of the spiritual Law of Humility? Your knowledge is relative to your reference-mechanism. Therefore be humble. No man has the monopoly of truth. Therefore be not proud. Know your proportions in the Realm of the Infinite.

To grow in knowledge is to be more and more child-like. For the more one knows, the more the Wonder grows—the wonder of Nature and History and the world Within.

Be child-like. Be simple. Believe me, brother! the portals of the Temple of Wisdom are opened unto the little ones of the Lord.

CONTEMPORARY THOUGHT REVIEWED.

REINCARNATION.

Jean Delaire finishes her contribution on Re-incarnation in the March issue of *The Occult Review*. She begins the concluding portion of her article with a historical survey of the incorporation of this doctrine in all old faiths, In most of the scriptures she finds it taught in the form of metempsychosis.

The doctrine of Rebirth may be said to pervade the whole philosophy of the Talmud and the Kabbala; and as the oral teaching, written down in later centuries and incorporated in Rabbinical literature, belongs to an extremely early date, it may be affirmed

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that almost from time immemorial, it was a part of the religious beliefs of the Jewish people. In the Talmud it is stated that the soul of Eve passed into Sarah, thence to Hannah the Shunamite, and finally to the widow of Zarepta; the soul of Cain passed to Jethro, the soul of Jael to Eli, and so forth, while the indentification of John the Baptist with the prophet Elijah is one of the best known instances of the prevalence of this idea among the Jews in the days of Jesus Christ. That this belief, with them—as with so many nations of antiquity—took the form of simple metempsychosis, or the *descending*, instead of the *ascending*, spiral—devolution in the place of evolution— is shown by many a passage in the Talmud; in the book of *Emeh Hemelech*, for instance, it is asserted that the soul of Ishmael entered the body of Balaam's ass; also it is stated that " the soul of a slanderer may enter into a stone, so as to become silent."

In the *Zohar*, or Book of Light—which is part of the Kabbala—there is a fine passage on the ethical aspect of the doctrine of Reincarnation: "All the souls are subject to the trials of transmigration, and men do not know which are the ways of the Most High in their regard. They do not know how many transformations and mysterious trials they must undergo.....The souls must re-enter the Absolute Substance whence they emerged. But to accomplish this end they must develop all the perfection, the germ of which is planted in them, and if they have not fulfilled this condition during one life, they must commence another, a third, and so forth, until they have acquired the condition which fits them for reunion with God."

On the idea of Reincarnation among the Gnostics many volumes might be written, for not only is its ethical aspect stressed in the *Pistis Sophia*, the only Gnostic Scripture we possess, but it forms one of the most remarkable links of belief between the Pagan and the Christian world.

The great prophet of Islam, Muhammad, does not appear to have taught Reincarnation, but he undoubtedly believed in pre-existence; and yet the doctrine of the soul's evolution, in many lives, on this as on other planes of being, may be said to be at the root of Sufism, as of other forms of esoteric Muhammadanism, finding its most perfect expression in the ecstatic poems of Hafiz and his followers.

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In the *Sayings of Muhammad*, collected by his disciples, we read "The creation is as God's family; for its sustenance is from him... Souls, before having dependence upon bodies, were like assembled armies; after that they were dispersed; and sent into bodies. Therefore, those that were acquainted before the dependence attract each other, and those that were unacquainted, repel....." And in another passage the idea of *karma* seems to have been in the Prophet's mind when he said: "Verily these your deeds will be brought back to you, as if you yourself were the creator of your own punishment."

But what of the idea of Reincarnation in our own religion, Christianity? Although the opponents of Reincarnation choose to ignore it, it is nevertheless a fact that, to quote Dr. Annie Besant, "It is a doctrine that belongs as much to Christianity as to the older religions of the world," that "in Christian antiquity it took its place unchallenged for five centuries among the doctrines taught by the great doctors and the bishops of the Christian Church," and that "its revival to-day is the revival of a truth partially forgotten, and not an effort made to graft into the Christian faith a doctrine from an alien creed."

That there is a revival of this idea at the present time among Christians is proved by a little book entitled *Reincarnation and Christianity*, written by a clergyman of the Church of England; a book in which the auther seeks to prove, not only that Reincarnation is an excellent working hypothesis to explain many of the problems of life, but that it is not opposed even to orthodox Christianity, that it was taught by several of the Church Fathers, and was never condemned by a *general* council of the Church, "the synod at Constantinople in 543, at which it was denounced, being only a local synod, and not binding on the Church as a whole."

Metempsychosis, rather than Reincarnation as we understand it, was condemned by various Church Fathers. Nor has the idea ever completely disappeared from the Christian world, for we find it reappearing during the Middle Ages in many a sect called heretical; and in comparatively modern times it was openly championed by such men as Dr. Butler, the Bishop of Durham, Dr. Henry Moore, Dr. Cheyne, the Chevalier Ramsay, and many others—to say nothing

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of the many poets, Wordsworth, Rossetti, Edward Carpenter, Walt Whitman, who have woven the idea in some of their most beautiful verses!

WHAT IS MAN?

Before answering the objections urged against the doctrine, the writer considers the question what man is.

All religions and most philosophies have told us that man is a dual being, and in recent times psychology has proved this; and perhaps the simplest analysis of this dual nature is the time-honoured one into *Individuality* and *Personality*, an eternal individuality manifesting in and through a transient personality.

Now if we study these two words etymologically we see at once that they throw considerable light upon the problem of Reincarnation.

Individuality is derived from the Latin word *individuus* and means indivisible, thus having the same significance as the Greek-derived word *atom*—that which cannot be cut, *i.e.* divided, separated—the unit, the monad, the One that is (whether in the universe or in man) "the changeless beyond all changes." Personality, on the other hand, is derived from the Latin *persona*, a mask, and here alludes to the mask worn in ancient times by actors on the stage. The personality is thus but the "mask" of the individuality: Personality is to Individuality what the mask is to the actor, something that partly reveals, partly conceals him, something he puts on to play his role, and takes off at the end of the scene.

Individuality is but another name for the Higher Self, and the Higher Self, according to this philosophy, is the true, the real man, the potential Son of God. The real man, the divine *Individuality*, is the Actor that plays his role—his many roles—upon the stage of life: the *Personality* is merely the character he assumes, the role he plays, the mask he wears. In the great world-scriptures we find many names given to this real, this higher, self in man; perhaps the most illuminating is that used in the sacred books of Hinduism—"the Dweller in the Body"; and of that inner, divine self it is written: "The sword cannot pierce it; fire cannot burn it; air cannot dry it; water cannot moisten it.....It is not born. It cannot die."

It is this "Dweller in the body," this "spark from the Great

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Flame," as it is called in the *Secret Doctrine*, that treads the long evolutionary path— from God, back to God. This is the fundamental idea at the root of all the various conceptions of Rebirth or Reincarnation. Not the *Lower*, but the *Higher Self*; not the *transient personality*, but the *eternal Individuality*, comes to earth to learn the lessons of earth, to learn to become, or rebecome, a Son of God.

THE QUESTION OF LOST MEMORY.

One puzzle in connection with the doctrine of transmigration is that of loss of memory. This the writer solves thus :—

Why do we not remember our past lives? is contained in the theory of the Higher and the Lower Self; for if this theory be true, if, as the modern psychologist would express it, we have a subconscious and a superconscious mind, a normal and a supernormal consciousness, it must be in this superconscious mind, this higher self, that is stored the memory of all our past. It is not fanciful theory but sober, scientific fact, that in reality man forgets nothing, that in the dim recesses of his brain cells, according to the psycho-physiologist—within his Higher Self, if our theory be correct—all the events of his life are registered indelibly; every act, every word, every thought even.....In the words of the French savant Dr. Gustave Geley, "In abnormal as in normal psychology, forgetfulness is only apparent; in reality all memories remain in the subconsciousness "—*superconsciousness* would be the more correct word—"and may return to light under certain conditions." It is, then, scientifically correct to say that our memories are as a vast treasure-house of which we, in our waking, normal consciousness, do not possess the key. Perhaps the psychology of to-morrow will go a step further, and say that it is in the *Higher Self* that all memories permanently inhere, and that when man will cease to indentify himself with the Lower, to unite himself with the Higher Self, he will remember all his past lives, look back on all the lessons learnt in the Great School, as the full-grown man looks back on the lessons of his childhood days.

But there is another sense in which it may be said that we remember our past; there is, even in the most undeveloped man, a

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connecting link between the Higher and the Lower Self, and even in the primitive man, even in the savage, some of the knowledges tored in the Higher Self, in the superconscious mind, filters down to the normal, everyday consciousness. This knowledge, in the form of latent memories, is with us always, from the moment we draw our first breath on earth, and they appear later on as character, as innate ideas, as special aptitudes in art, in science, and so forth. It might be said that the *active memory* stored in the Higher Self becomes a *latent* memory in the Lower Self.

Thus it is possible that we, men and women of to-day, may be wiser and better for lessons learnt in far-off lives; for if the doctrine of Reincarnation be true, *we are ourselves the heirs of the ages*, in a deeper, more intimate sense than we dream of. We are to-day what we have made ourselves in the past, and those lessons, apparently forgotten, have made us what we are.

"Can we be wiser," asks Professor McTaggart, "by reason of something which we have forgotten? Unquestionably we can. A man who dies after acquiring knowledge—and all men acquire some—might enter into his new life deprived, indeed, of his knowledge, but not deprived of the increased strength and delicacy of mind which he had gained in acquiring the knowledge. And, if so, he will be wiser in the second life because of what happened in the first."

Or, in the words of Dr. Besant: "All innate ideas are concentrated memories; all natural powers to respond to religion, to art, to emotions, are forms of memory. All instincts, talents and intuitive perceptions are deposits from many pasts. Practical ability, character, intellect, genius, are not endowments—they are earnings."

HEREDITY AND RE-INCARNATION.

Some will confine the evolution of man to hereditary influences. The author refutes this opinion thus :—

We come now to the second objection, that the theory of Reincarnation contradicts the science of heredity. The answer to this objection, also, is contained in the idea of the Higher and the Lower Self; for it follows logically that, if man, the real man is, not the body, but *the dweller in the body*, an immortal, eternal spirit, he may indeed be influenced by, but cannot possibly be the result of, physical

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heredity. Modern science, too, is coming to perceive this more and more clearly. Since the days of Darwin and Wallace, the scientific world has been divided on this question, Darwin believing that mental and moral qualities were the outcome of evolution, of *ordinary physical evolution*, while Dr. Alfred Russel Wallace, who with Darwin discovered the law of natural selection and the origin of species, could not bring himself to believe that "the mental and moral nature of man has been developed out of the lower animals."

In spite of the opposing school, this view is gaining ground steadily in the world of science, especially since Prof. Weissmann's studies in heredity, and the conclusion he drew from these studies, namely, that "mental and moral and other acquired qualities are not transmitted to offspring."

According to the idea of Reincarnation, that divine spark, unborn, eternal, which is the real man, cannot, logically, be dependent on any outside will for its appearance upon earth, its manifestation in a physical body; nor can it be in the power of man and woman to transmit this divine spark to their offspring. If Reincarnation be a fact, we may say that parents do not *create* life, but only the conditions necessary for the *manifestation* of life. They lend a body to the incarnating, or reincarnating, soul. And by the law of affinity this soul, at the time of its birth, or rebirth, will be drawn to the environment, the family, the country, best suited to its ultimate development, the one that will most surely unfold, through peace or strife, through happiness or misery, the divine powers latent within it.

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THE SHRINE OF SHRADDHANANDA.

CHAMUPATI M. A.

The Gurukula at Kangri I call the shrine of Shraddhananda. Somehow every little grain of sand lying in the specious grounds, vast quadrangles, and beautiful corridors and foot-paths of this marvellous institution, bears the impress of the soul of that martyred Sanyasi. To the eye of imagination that imposing figure, majestic as the Himalayas, seems yet to move in what he, in one of the last outpourings of his affectionate heart, termed his "pet institution." The greater, the most valuable, part of his life he spent in rearing up this unique educational edifice. To us it is his child; to him it was, as he used to say, his mother. He came professedly to teach; in reality, as he himself felt, to learn. The children of the nation were, as he many a time said, his best, his most instructive, his most inspiring study.

The follower of a *Bala-Brahamchari*, he found strength inestimable in the conservation of his vital energy, and had in this personal acquisition of his, a vision, as it were, of the resuscitation of his fallen nation on the basis of self-restraining *tapas*. In his address as Chairman of the Reception Committee of the Amritsar Congress, he delivered a homily of educational reform on the lines of the Gurukula. Towards the decline of his age he had identified himself with the cause of Shuddhi, but as intelligent observers rightly percieved, the keynote of his campaign of purification was absolute purity of mind, perfect chastity of heart. And to whatever field of national or communal activity he extended the scope of his humanitarian service, the graduates of the Gurukula who looked upon him as their spiritual father, were his never-failing depot of efficient man-power. His call, as soon as an alumnus of the Gurukula had just got an inkling of it, met with instinctive obedience.

The huge concourse of his devotees that gathered on the occasion of the last anniversary of his *Kula*, which as synchronising with the expiry of the 25th year of its

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existence, was its Silver Jubilee, sent Pt. Malaviya convinced that the mission of the martyr was a living force; and Mahatma Gandhi most felicitously remarked that as long as one true Snataka of Saraddhananda's Kula lived, it was an unmistakable illusion to regard Shraddhananda as dead. Shraddhananda lives in his Kula. To an intelligent on-looker, the Gurukula is an epitome of his whole life-work; it embodies all his reforms; it reflects, as in a mirror, all his social, political, and religious ideals.

Swami Shraddhananda was a pioneer of marriage reform in the Punjab. And while 18 or 20 years are even tod,ay the ideal marriageable age for many an orthodox and even heterodox, reformer, for graduates of the Gurukula 24 years is already the minimum age of marriageability. To a *snataka*, birth-caste is no consideration in marriage. He has lived on terms of perfect equality with boys born untouchable and even non-Hindu; and to him Vedic evangelisation and redemption of the depressed, two aspects of modern *shuddhi*, are no novelties, no new innovations requiring marvellous moral stamina for their acceptance and accomplishment.

Swami Shraddhananda was a pioneer, too, of the popularisation of Hindi which he with others recognised as the national language of India. Of his own popular Urdu journal, the Sad-Dharma-Pracharka, he changed first the vocabulary and then the script too. To his Kula belongs the credit of demonstrating first the practicability of imparting instruction to the highest standard in Hindi, While ready to take advantage of the modern-most methods of education and including in its scheme of studies the physical sciences of the west, the Gurukula facilitates the imbibing of these by employing as its medium of instruction the language of the land, and gives in its curriculum the place of honour to Samskrit, thus linking the soul of modern India with the ancient immortal genius of Indian seers and savants. To the Pundit the Gurukula appeals as the most efficient seat of Vedic learning, while for an up-to-date educationist of modern enlightenment, its most potent charm is that of a well-equipped open-air *ashrama*, some of whose features the latest experiments in education of Europe and Amrica are consciously or unconsciously imitating. The picturesqueness of the natural scenery, in the midst of which this neo-

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ancient academy is laid, has extorted praises from many a globe-trotter of world-wide æsthetic experience.

Come, pilgrim, and pass with us a few days, if possible, thy Easter, which falls in the days of our anniversary and thank the soul of the martyr for what inspiration a sight of the varied functions, educational, literary, social, and religious that the anniversary will comprise, afford thee. No Chancellor will, we promise thee, administer at our convocation—Dikshanta Samskara—a gubernatorial threat of diverting the government grant to more loyalist channels, if the students of our University honour the arrival of a foreign commission with a hartal-holiday. No hostel shall be closed here at 24 hours' notice to keep hartalist students out. No education code or minister is empowered here to make provision for the stoppage of grant-in-aid, in case a member of our managing committee is convicted under either 124 A or 153 A. Our motto in education is 'Liberty first, liberty last.' To Shraddhananda educational self-government was the seed of Swarajya. To this patriotic end Shrddhananda strove, with this patriotic end ever in view he lived, and to this patriotic and socio-religious end he was, if one have the breadth of vision to see, a martyr. In life, in death, he was a living protest against intellectual tyranny.

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THE WORLD OF BOOKS.

The Path to Perfection. *By Swami Rama Krishnananda. Published by Shri Rama Krishna Mutt Mylapore, Madras. Price As. 4.*

This little pamphlet contains many beautiful ideas. The style is lucid and simple. In many places it is indeed inspiring. For instance we are told on the 7th page. "Be never satisfied with little. You are infinite, you are all perfect, and until you realise your infinite nature, you must not stop. Do not think that you are intellectually limited. You have a brain of a Socrates, you have the intelligence of a Newton. Only you have allowed a lot of dust and dirt to cover it over. Wipe away the dust, arouse your ambition, stir up your activity, and know that all power is latent in you."

The definition of God according to the author of this book is bliss. We are told on the 10th page :—'Our definition of God is Anandam (bliss.)' On the basis of the above definition, the author has made bold to make a strange statement saying, "So no man can say that he is an atheist, for every man believes in happiness and happiness is God." Now there will of course be many, who will take exception to the above definition and the statement based upon it. Undoubtedly God is Anandam (bliss) but none who does not regard God as the source of all bliss, can be a theist simply because he believes in happiness and tries to attain it. The better definition of God would have been "Sachchidanandam" *i.e.*, Absolute existence, Absolute knowledge and Absolute bliss, although even that is not all-comprehensive. Exaggerated statements of the above kind which are not also accurate must be avoided.

The definition of Mukti or salvation as given in this pamphlet is "you want to get rid of limitation and until you can say that you are limitless, deathless, immortal, you will not be at rest. This is what is called Mukti." (p. 5) We have nothing to say against it, though the above is not a very accurate statement in itself. But the author adds, "Only when you can say 'I am master of all. The whole universe belongs to me.....I am responsible to none,' until

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this comes, your ambition will never leave you." We are at a loss to understand what the author means by saying 'I am responsible to none.' Every one of us is responsible for every act done and word said by him. It is by realising this heavy responsibility that we can get rid of all sins and not otherwise. If however he means disinterestedness, there is nothing to be said about it. 'I am master of all' and such other words also should not be taken absolutely.

The best means suggested in the book for conquering our senses according to Shri Rama Krishna Paramahamsa is to regard God as the highest.

On the whole, the pamphlet is very useful and inspiring. The price is rather high as there are only 23 pages.

The Three Mystic Paths. *By the Editors of the Shrine of Wisdom, London. Price 4 s. 6 d.*

There are three parts of this beautiful book dealing respectively with the Path of Devotion, the Path of Knowledge and the path of union by good works. In other words the book contains useful instructions regarding the Bhaktī Yoga, Jnāna Yoga and Karma Yoga. The first part deals with prayer, meditation, contemplation, the realisation of the presence of God and worship. Except one quotation from the Bhagavad-Gita on page 26, all other quotations are generally from the Christian Scriptures. There are passages which give the idea of plurality of God. For instance, "Since the Gods excel us both in Power, Purity and all other attributes, we shall act in the most opportune manner by invoking them with most vehement supplications." (Lamblichus) p. 6.

"Through prayer the summit of moral excellence, the holiness which pertains to the Gods is attained." (Proclus) p. 9

"All things are full of the Gods" p. 22.

In some places Christian dogmas also have been introduced without any justification. For instance on page 21 we are told, "It is here that religion introduces the idea of the Logos who as an Image of God is an intermediary Principle and provides an object upon which the human imagination can be focussed in worship and adoration."

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The second part regarding Jnana-Yoga deals only with Hermetic Philosophy. Some of the ideas given there are quite vague; sufficient light has not been thrown upon them. Moreover it would have been better to give at least general ideas regarding the subjects dealt with in the book from the Samskrit works like the Vedas, Yoga Darshana and the Gita. It was not at all a difficult task to find corresponding passages. It would have made the book more useful and valuable from the point of view of comparative study. Even as it is, it is evident that most of the beautiful ideas contained in the book have been directly derived from the Samskrit works on the subject. The author or rather the compiler believes that all religions are essentially one. Speaking about conversion on page 29 of the 3rd part he says "To convert, as a spiritual good work, does not imply, the calling of others to some particular form of belief but rather the restoration of Souls to God. The recognition of this Unity and universality is one of the most essential factors necessary in the practice of this Spiritual Good Work, so that religions may be revealed as parables of truth rather than as mutually destructive or exclusive factions." (p. 30)

Now however desirable this may be, as we believe it is, that there may not be any conflict between the different religions of the world, to say that they agree even on many essential points is not correct. Even if we set aside their differences on purely metaphysical questions which are many, the standards of morality set by them are not similar to each other in many respects. If the acceptance of truth be the highest religion, why should there be a prejudice against taking the word conversion even in its usual sense where need be.

On the whole, this book is also instructive and useful to those who are interested in the study and practice of Yoga. The analysis of the subjects is very nice.

DHARMA DEVA VIDYA VACHASPATI

विशाल भारत—*Edited by Benarsi Das Chaturvedi, 91 Upper circular Road, Calcutta. Yearly subscription Rs. 6-0-0.*

Ramananda Chatterjee, the well-known editor of the Modern Review, has added to his journalistic activities that of starting a Hindi monthly, which he names *Vishal Bharat* or Greater India.

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Two numbers of the monthly have been received by us. In point of articles they come abreast with the top journals of Hindi, while in point of illustrations they easily give the lead to Hindi monthlies. The taste of most of the latter in this matter is positively pernicious from the moral standpoint. *The Vishal Bharat* has at its disposal the resources of the Modern Review, which will, we hope, give it a permanent position of eminence in Hindi journalism. The editor's knowledge of Indians overseas entitles him to an authoritative expression of opinion with regard to matters affecting them. The proprietor, who is already conducting a successful and up-to-date journal in English, and one not less distinguished in Bengali, has established a permanent bond of contact with the broader Indian public by choosing as the vehicle of his thought the *lingua franca* of the whole sub-continent of India. We wish his venture every success.

शिशु—Edited by Sudarsanacharya B. A., Allahabad. Annual Subscription Rs. 2.

The annual number of the *Shishu,* which we have received for review, appears to be an effective instrument of instruction for young boys and girls. The type is bold, the language easy, the themes such as interest children, and poems are all nursery songs. The illustrations in which, too, the journal abounds, enhance the attraction of the printed page. We recommend the journal to guardians of children.

हिन्दू पंच—Edited by Pradyumna Krishna Kaul, 84 Upper Chitpur Road, Calcutta. Annual subscription Rs. 6-0-0.

This is a weekly journal for light reading. It contains fun and matter for amusement, imparting moral and intellectual instruction indirectly. A glance through the paper after meals proves highly refreshing.

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EDITORIAL REFLECTIONS.

TRAINING GROUNDS OF SLAVERY.

Patriotism, we have been taught, is a virtue. Our British mentors, when the occasion arises for applying the rule to the Indian ward, seem apparently to think otherwise. Students of a few colleges at Calcutta chose on Feb. 3, when politically minded India was holding a *hartal* in token of its resentment of the national insult inflicted on her by the appointment of the Simon Commission, to absent themselves from their classes. The Presidency College and the Eden Hostel have, consequently been closed *sine die*, boarders residing in the latter being ordered to vacate the hostel in 24 hours. As if they were criminals, and those charged with the administration of the boarding house had no obligation towards them as their wards. The Simon Commission does not identify itself with the government. It has till now been giving itself the appearance of an independent body. How does a demonstration to show our unwillingness to co-operate with it, then, become disloyalty to the government ? The government and the people are two parties to the case. The Viceroy gave us to understand that an essential feature of the inquiry into India's case for further reforms was the non-partisan character of men appointed to conduct the investigation and that it was on that account that no member was included in the Statutory Commission to represent either the people or the government. The people have decided to boycott the commission, while the government will give it its full co-operation. The government reserves to itself the right to curb the activities of

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non-co-operators. What corresponding right does it give to the people to punish men and women who will act against their will ? Let the government make the work of the commissioners easy by making suitable arrangements for their dining, residence, and further by making them easily accessible to the co-operating public. Non-co-operators they should leave severely alone. The students who of their own will join the *hartalists* belong to this class. Their absence from college, in case this grievous offence could not be condoned, may be punished as ordinary absence is punished. Absence to join a patriotic movement is surely not more dire a crime than absence to see a *tamasha*.

SIR STANLEY'S REBUKE.

Sir Stanley Jackson presided, as Chancellor, at the Convocation of the Calcutta University. He gave himself out as follows in the course of his address :—

"It is a matter of regret for me that my first visit as Chancellor of this University could not be made under happier conditions. I am informed that amongst those, who took active part in the disturbances which occurred within the week when an attempt was made to interfere with, and offer resistance to law and order, were students of this University. It is not the function of the University to question the rights of individual political opinion, but the unseemly conduct of members of the University, acting no doubt under the incitement of outside influence, is calculated to shake the confidence of the supporters and well-wishers of the University's progress.

"It is obvious that an institution, which includes among its members some so devoid of a sense of order and discipline, cannot be regarded otherwise than with anxiety and misgiving. As Chancellor it should be my duty and pleasure to assist, as best I can, your just requests for support from Government. This I am prepared to do, but I am alarmed lest the Government may be forced to feel it their duty to consider seriously whether the measure of support which is at present given, might not, in the general interests of education be

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diverted into other channels, from which experience has shown they may expect better results."

The students had gathered to hear the Chancellor, who, as head of the University, is expected to safeguard its interests from encroachments from any quarter. The Governor of Bengal, that was hidden under the thin veneer of Chancellor, could not long disguise himself. Sir Stanley forgot he had at times to act in a capacity different from that of the head of a province. Were he for an instant to realise the full significance of the remarks that in the heat of the moment fell from him, he would see he had done primarily himself a great wrong. The University should to Sir Stanley the Chancellor be a trust which he should jealously guard against the unjust onslaughts even of Sir Stanley the Governor. He appears to have been confused in his sudden outburst of wrath, whence the confounding of the two functions.

For what, pray, was Sir Stanley seeking to punish the whole University? For the offence, presumably,—if to join a patriotic *hartal* be an offence,—of a few students? How did the whole community of scholars and lecturers, most of whom were quite innocent even of the imaginary crime of resenting the palpable wrong done to their country, deserve Sir Stanley's gubernatorial rebuke. The only fault of the University is that it caters for the education of a subject nation, and cannot dispense with the necessity of having provincial satraps, no matter what their educational outlook, as its Chancellor.

But even as Governor, Sir Stanley trespassed the limits of his constitutional right, when he threatened to re-allocate the government allotment in aid of educational activities. For the department of education belongs to a minister, falling under transferred subjects. It is the

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minister, not the governor who is empowered to readjust the allocation of this grant. In one breath Sir Stanley has insulted (1) Sir Stanley the Chancellor, (2) the whole University Community, and (3) his minister and through him the electorate. What a wise pronouncement on the part of a provincial head !

"LOYALIST" EDUCATION IN THE PUNJAB.

The Punjab Education Code contains a regulation to the effect that if a member of the managing body of a government-aided school commits an offence under 124 A, the school is liable to forfieture of its right to aid. To this provision a recent addition has been made, extending this liability to cases of conviction of a member under 153 A, also. The aid, we think, is intended to encourage education. The effect of the political and communal activities of members of managing bodies on the political and communal proclivities of the teachers and the taught is nil. Why these should come in for punishment when they themselves are innocent even of a criminal wish or thought passes our understanding. Any communal or political worker is in danger at any time of being prosecuted under either of these sections. Convictions under them, too, are generally influenced by the tensity of the political atmosphere at the time. To escape incurring the wrath of their government donors, educational institutions will naturally have to exclude from their executive committees all communal and political workers, which would practically mean the exclusion of all patriots. Safer than both these rules would be to lay down that the managing bodies of all public and private schools shall in future be appointed by the government. Is it not enough for the propagation of principles of loyalty or what is the same thing in India, slavery, that school courses are all pro-government concoc-

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tions? Like text-book committees appoint now managing-body committees and to supplement the work of text-book writers, requisition now the services of loyal-member-producers, so that patriotic politics which is already taboo in our educational institutions, may be totally strangled, and a servile India may be advertisable as contented India.

MARTYR TO THE CAUSE OF THE COUNTRY.

When the motion of No Confidence in the Simon Commission was being discussed in the Indian Assembly, and both government and the opposition were busy rallying their ranks to make victory sure, the death of Harchandrai Vishindas, who had come all the distance from Sindh, in total disregard of the advice of his medical advisers that travelling in the precarious condition in which his health then was, would surely bring on death, and who, in his anxiety to enlist his vote on the side of sterling patriotism, had refused even to stop in the hotel, breathing his last on his way to the Chamber, demonstrated, as nothing else could, how deep the feeling of the Indian nation in the matter of the arrogant constitution of the Simon Commission was. He was a politician of the liberal brand, and yet he hesitated not to lay down his life, if even that could make his deep sense of the wrong done to his country articulate.

Victory in the matter of the No Confidence Resolution belonged to nationalists. To the martyred soul of Vishindas it will be a solace that the cause for which he strove and died has triumphed.

GOVERNMENT'S TRUMP CARD.

The Government has never missed an opportunity of using the depressed classes as its trump card. Whenever nationalists have put forward their demand of political freedom, the spokesmen of the government have flung

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in their face the condition of 'untouchables,' whose destinies, they have urged, cannot be safely entrusted in the hands of caste Hindus. After their victory over the No Confidence Motion, in opposing which the government used its usual tactics of shedding crocodile tears for the down-trodden *Panchamas*, these caste Hindus moved a resolution for the uplift of these *Panchamas* themselves. Mr. Jaykar, the father of the motion, said *inter alia.*

His object was to speed up matters and to see that no local Government took shelter under the plausible contention that unless the Hindus themselves were prepared to admit equality Government did not propose to take steps at all. He feared there was a varied policy followed by the provincial Governments and wanted to know from the Government spokesman what efforts had been made in areas directly under the Government of India's charge so as to serve as a model for the provinces to follow. In answer to Lala Mohanlal's question in the Punjab Council. the Finance Member there told him sometime ago that the members of depressed classes were not enrolled in the police and when there was evidence that the depressed classes were treated on an equal footing by all sections of the community and further when the Government were satisfied that the enrolment of members of this class would satisfy the requirements of efficiency then the Government would be prepared to throw open the recruitment to them. This meant Doomsday and Mr. Jayakar wanted to know if the conditions postponing the reform till Doomsday had the approval of the Central Government.

Lala lajpat Rai moved an amendment proposing a special grant of a crore of rupees to be spent for the speedy betterment of the economic and educational condition of these classes. He said :—

The last decade's record did not show that even one per cent. of these classes went to school. Hindu private organisations were responsible for a good part of progress in this direction and *the elder brother of Mr. Birla was spending Rs. 15 to 20 thousand a month on these classes.* (Applause.) He wanted figures showing what had

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been done by Government effort as distinct from private help. He further wanted that roads and public wells should be thrown open and that a census be taken of these classes as the 60 million figure had been put up arbitrarily by the Government to be exploited for political purpose.

The hypocrisy of the government was fully exposed when the Member who spoke on that side simply shilly-shallied. He expressed his appreciation of the solicitude of the local governments in the matter, to which the Central Government could add simply its denunciation of the coldness of public workers. Lip sympathy can, of course, brook readier expression than practical sympathy.

HUMAYUN A STRICT ABSTAINER FROM BEEF.

S. M. Divekar culls in a letter to *The Mahratta* the following extract from *Tazkaratul Vakiat* in which the Emperor Humayun is described as not only himself abstaining from beef, but declaring that one who took that food was not a fit person to wait on the tomb of his father :—

The following is an extract taken from the "Tezkeratal Vakiat" or Private Memoirs of the Emperor Humayun written in the Persian language by Jouher, a confidential domestic of His Majesty and translated by Major Charles Stewart. The translation was first printed and published in London for the Oriental Translation Fund of Great Britain and Ireland in 1922 A. D. and again printed by N. Roy at the Bangawasi Press at Calcutta in 1924. The passage appears on pages 120 and 121 of the reprint.

Whilst His Majesty thus advanced in formidable array towards Kabul, the Prince Kamran being terrified, first retreated to that fortress, and having collected all his family, then proceeded towards Hindustan.

As soon as the Prince had effected his escape, Caraja Khan (Sarja

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Khan), the Governor waited on the King, and requested him to enter the fort, which although it wss then night, he did, and alighted at the *Diwan* or the Council room. As His Majesty had not eaten anything the whole day, he was very hungry, and sent a message by Vasil, the Chamberlain and myself, to Rayka Begum, widow of the late Emperor, to request if she had any provisions prepared to send him some.

We went an I delivered the messages with the King's compliments, the Begum made her acknowledgments, and immediately gave us some beef broth, and a *curry* made of the same meat with vegetables. Having carried them to the Council-room, the Chamberlain, spread the table cloth and laid the supper before His Majesty; but no sooner had he put his spoon into the dishes, and found that it was *beef*, then he drew back his hands, and said aloud "Oh, unfortunate Kamran! was this the mode of your own existence? And did you feed the asylum of chastity on the flesh of cows? What! Could you not afford to keep a few goats for her subsistence? This is not fit food even for the devout person who waits on the tomb of our father. What! Could not we, his four sons, support his relict as he did?" His Majesty then swallowed a cup full of *sherbet* and did not break his fast till next day.

"UNHAPPY INDIA."

We have received the following for publication :—

"Messrs. Bana Co., Publishers, Calcutta announce for the end of March, Lala Lajpat Rai's forthcoming volume entitled "UNHAPPY INDIA." The book is intended to be a critical and exhaustive examination of Miss Katherine Mayo's "Mother India." Lala Lajpat Rai contends that "Mother India" is a part of a skilfully engineered anti-India Political Propaganda. Speaking broadly, Lala pursues a threefold line of argument. He shows that the picture drawn in "Mother India" is grossly untrue; secondly that in so far as the evils depicted therein are actually found here, the British Government which has been so lavishly praised by Miss Mayo cannot be absolved of all responsibility; and lastly, in passing interesting side lights are shown on Western Life to afford a basis

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for comparison with condition here. The book which is well documented is intended to depict True India for the reader. It will consist of about 550 pages, superior antique paper. Price with cloth binding is Rs 5/8/-, and with superior cloth binding is Rs. 6.

ANTHROPOLOGY REVISED.

B. H. Sullivan writes to the *Statesman* :—

How the precursor of *Homosimius* " acquired " a large brain and dexterous hand is no doubt a difficult problem to solve. Such difficulties, however, trouble all naturalists and anthropologists even in recent times.

Elie Metchnikoff, the successor of Pasteur pointed out that De Vries cultivated for fifteen years the Evening Primrose, a plant of American origin. He obtained, suddenly, a set of flowers quite distinct from those of the original plant. They presented such differences that he could separate them as several quite distinct species. During the first few years De Vries obtained three species, but variation becoming more and more prevalent, he ultimately distinguished a dozen new species. These were grown from seed, and transmitted their specific characters to their descendents. Such variations in both plants and animals are practically of daily occurrence, although no one can say how they do occur.

Inaudi, Metchnikoff tells us, was the son of poor peasants of Piedmont, and passed the first years of his life as a shepherd. At the age of six a wonderful faculty of calculating figures appeared. He did not know at this time how to read or write. At the age of eleven years he astonished the members of the Anthropological Society of Paris by his extraordinary memory, and only at the age of twenty learnt to read and write. Neither of his parents had shown in the slightest degree a calculating faculty. It must therefore be admitted that it developed as suddenly as the new qualities in the Evening Primrose already referred to.

M. N. O. stresses much on the morality of the human, but seems to overlook that some of our species are human head hunters, and some cannibals. Irrespective of his superior brain the savage invariably delights to torture his enemies, offers up bloody sacrifices, practises infanticide without remorse, treats his wives as slaves,

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knows no decency, and is haunted by the grossest superstitions. In this respect he is much worse than his animal relatives. On the, other hand his bodily frame carries the indelible stamp of his lowly origin. No scientist of any repute will deny this.

FLESH FOOD IN ISLAM.

Nadarbeg K. Mirza, after holding the Hindus not only guilty of consumption of greater quantities of meat, but also from a qualitative stand-point, more guilty by their very act of taking meat, for they have not even 'the ostensible, excuse that' their 'religion permits them the use of meat as food,' proceeds to prove that the religious injunction, of which the meat-eating Muslim makes so much, does not prescribe meat as food for a Muslim.

ABSTENTION NO SIN.

Let us now see how far a Mussalmān is justified in perpetuating this horror. It is true that in several verses the Holy Qurān allows the eating of flesh and fish of a certain kind, but does it therefore mean that it is the Mussalmān's bounden duty, his "faraz" as he calls it to include meat in his menu?

A Mussalmān, to excuse himself, usually relies on Chapter VI of the Holy Book, which reads:

> Do not forbid yourself the good things which Allah has made lawful for you.....

But the verse also adds:

> Do not exceed the limits.

So that even while taking advantage of some direction of the Holy Qurān, the true believer has to exercise discretion— to act whithin limits. In short, as we shall see later, man was never intended to live on flesh, except under dire necessity.

But that a Mussalmān eats flesh to follow the dictates of his desire rather than the Qurān is very clear from his inconsistency in another direction. The Holy Qurān also allows a Mussalmān to marry four wives. Surely no married man can say (at least in the presence of his wife) that a wife is not a good thing. Why then, may we ask, does not every Mussalmān take to himself four wives? Why do the majority of the Mussalmāns "forbid them-

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selves three good things which Allah has made lawful for them ?" Simply because they do not wish to exceed the limits, because they consider it indiscreet from every point of view, because one can have too much even of a good thing.

THE EXAMPLE OF THE PROPHET.

Moreover in every Hadis, or wherever the subject is touched upon it is clearly stated that, emergencies excepted, the Holy Prophet Muhammad, lived chiefly upon bread and milk and dates and honey, which in other words means the fruit of the earth, the plants and birds and beasts: on the products of the three kingdoms below man, and not on the kingdoms themselves. It is strange that Mussalmāns who will ordinarily insist upon doing every thing which the Prophet did, which they call "Sunnet," will not extend their principles to living upon purely vegetable diet.

Evidence is not wanting to show that the Prophet himself was always very compassionate towards animals, and looked upon them as possessing a God-given-life, which he held sacred. As an illustration we might notice a story that is commonly known. It is said that one day the Holy Prophet sat engrossed in meditation. While He was thus engaged, a cat jumped on to a corner of His robe, made itself comfortable and settled down to sleep. When the Prophet finished His meditation He noticed the cat, but though He had important business to attened to, He sat there until the cat awoke rather than disturb its sleep. Such was His love and compassion towards the animal kingdom. Do you then think that with such love in His heart He could ever have enjoined His followers wantonly to destroy life, only to satisfy their hunger when there was grain and milk and dates and honey in plenty to feed them all?

MORAL AND PHYSICAL HARM.

Even where the use of flesh is allowed, it is a significant fact that the flesh of carnivorous animals such as the cat, the dog, the lion or the tiger is forbidden as unclean and *hurram*. Yet a Mussalmān, knowing that the eating of flesh pollutes even an animal, will continue to devour it himself, and then feel insulted if one dares to suggest that he thus makes himself unfit to stand in the presence of higher beings !

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The Mussalmān has become so attached to flesh food that he refuses even to consider the possibility of it being unwholesome diet, or the suggestion that to eat meat, when he can exist, and exist better, on other things, is to " exceed the limits " of a good thing. Bishop C. W. Leadbeater in his book, *Some Glimpses of Occultism* under the heading " Vegetarianism and Occultism " has brought together all the arguments in favour of vegetarianism. He claims that man should by preference be a vegetarian:

1. Because vegetables contain more nutriment than an equal amount of dead flesh.

2. Because many serious diseases come from this loathsome habit of devouring dead bodies.

3. Because man is not naturally made to be carnivorous, and therefore this horrible food is not suited to him.

4. Because men are stronger and better on vegetarian diet.

5. Because the eating of dead bodies leads to indulgence in drink and increases animal passion in man.

6. Because vegetable diet is in every way cheaper as well as better than flesh.

7. Because destruction of life is always a crime. There may be certain cases in which it is the lesser of two evils; but here it is needless and without a shadow of justification for it happens only because of the selfish unscrupulous greed of those who coin money out of the agonies of the animal kingdom, in order to pander to the perverted tastes of those who are sufficiently depraved to desire such loathsome aliment.

8. Because there is a dreadful cruelty in the slaughtering of animals.

9. Because it degrades the butcher and the slaughterman, who often becomes a murderer.

10. Because flesh food coarsens the astral body and makes it unfit for higher work.

11. Because the killing of aninals for food is against man's duty towards Nature.

12. Because of several other ghastly, unseen results of animal slaughter and flesh food.

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He proceeds to prove each point with convincing facts and figures. It is not necessary to go into details here. Those who wish to follow the subject further can refer to the original.

THE INJUNCTION OF THE QURAN.

Now, looking at the question purely from the Islamic point of view, what has the Holy Qurān to say about food generally? Says the Book:

O men! eat the lawful and good things out of what is *in* the earth, and do not follow the footsteps of the devil....

Here the use of the word *in* is important, as referring to the products of the earth as distinguished from the good things *on* the earth. And the injuction: "do not follow the footsteps of the devil," also tells a tale of its own. You will remember that Adam in the Garden of Eden was allowed to eat fruits and herbs, which to him were to stand for meat. Even to Him one fruit was forbidden because it led to the knowledge of the world, of the passion in man. To follow or in any way to accelerate the action of these passions in man is surely to "follow in the footsteps of the devil". And if it can be shown, as is shown in Bishop Leadbeater's article, that flesh food does excite passions of man, then this diet would be covered by the warning. Indeed we might with advantage quote the remark of Maulvi Muhammad Ali, an eminent authority on Islamic lore. In his footnote to this verse he says:

The lawful things are not only those which the law has not declared to be forbidden, but even the unforbidden things become unlawful if they are acquired unlawfully, by theft, by robbery, cheating, bribery, etc.

I suppose robbery could include the robbing of animal life also. Robbery in law is defined thus:" theft is robbery if in carrying away property obtained by theft the offender for that purpose voluntarily causes death or hurt or wrongful restraint... " and " theft " as you know, is depriving a person of anything in his possession without his consent. So that, if the human law were also a humane law, depriving a poor goat of its body without its consent would constitute theft, and when the offender caused death or hurt in carrying away that body he would be guilty of robbery as well. Nor would it be too big a stretch of imagination to say that the "etc" at the end of

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the remark above quoted also includes cruelty. But the commentator touches upon a point of more vital importance when he holds that:

The Holy Qurān recognises some sort of relation between the physical and the spiritual condition of man. There is not the least doubt that food plays an important part in the formation of character, and the heart and the brain powers are clearly affected by the quality of food.

Bearing this in mind points 8 and 11 taken by Bishop Leadbeater could be studied with advantage by every Mussalmān.

Again says the Holy Qurān:

O you who believe, eat of the good things we have provided you with.....

To this Maulvi Muhammad Ali has added this foot note:

The injunction to eat of the good things is directed against the use of things which are injurious to health.

Therefore, if as Bishop Leadbeater asserts and proves that many serious diseases result from this habit of meat eating, clearly the Holy Qurān may be taken to forbid the use of meat.

Then again, the Qurān recites a number of things which are forbidden to man. Among them being:

That which dies of itself, and blood, and flesh of swine,..... and strangled animals, and that beaten to death, and that killed by a fall, and that killed by being smitten with the horn, and that which wild beasts have eaten, except what you slaughter, and what is sacrificed on stones set up and that you divide by arrows, that is transgression.....

It is to be noted that this is a negative direction as to what is not to be eaten, and almost every concievable form of cruelty and painful death is taken into consideration here. It may therefore be taken to mean that the Holy Qurān forbids the flesh of all animals killed in a cruel manner. Then, what about blood? Can any flesh be eaten without taking also some blood. It is quite as impossible as Shylock's pound of flesh. After the words "that which beasts have eaten" follow the words "except what you slaughter," which, as explained in the commentary means:

that if an animal is partly eaten by wild beasts and is found while

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yet alive, and is slaughtered in the proper manner, its flesh is allowed. This construction is quite consistent with the rest of the verse. It is often a kindness to kill an animal which is partly eaten by wild beasts and has no hope of recovery, and put it out of its misery.

This verse is so very wide that if strictly applied, it would leave hardly any opportunity for flesh-eating. As is stated above, this is only a negative direction and it by no means follows that therefore one may eat this, that or the other. Indeed the very next verse goes on to say;

If they ask you as to what is allowed to them,
Say: The good things are allowed to you....

We have already noticed what those "good things" are.

There are many similar directions in the Qurān, and though one cannot say that the Qurān actually forbids flesh food it is clear that the Holy Book is very definite about exercising kindness and compassion towards animals. How can this be possible if we continue to devour them?

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THE GURUKULA SAMACHAR.

Motto I.—By force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

Motto II.—The welfare of society and the justice of the arrangements are, at bottom, dependent on the character of its members,..... There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

THE NEW SITE.

After three years of constant and strenuous efforts, the athorities have been successful in securing a suitabl site for the Gurukula. The new site is a wide expanse of level land situated on the shady bank of the Ganges canal. The place commands marvellous scenery. In the north and the east, we see the snow-clad peaks of the lofty Himalayas rising high above the verdant ranges of the Shivalik hills. The Ganges also is not very far. Half an hour's walk through verdant fields carries us to the sparkling stream of the Sacred Ganga. The sun setting behind the towering verdure of the gigantic mango-trees, abounding in the surrounding gardens, presents a wonderful spectacle. The new site of the Gurukula lies to the south, of Kanakhal, a mile or two from its most crowded part. The climate is pleasant throughout the year.

THE COMING ANNIVERSARY

It has been finally decided to hold the coming anniversary of the Gurukula University on its new site. Under the able guidance of Lala Raghubar-dial and Prof. Chandra Mani Vidyalankar preparations are progressing vigorously. It is intended this year to construct a beautiful city, called Shraddhananda-nagar, having accomodation for at least ten thousand visitors. The camps are almost ready and about one thousand tents have been ordered for. The services of the Commar Electric Company of Lahore have been secured to fit up the bazars, tents and camps

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with electric lights. A huge pandal is being erected. It is expected, that when all arrangements are completed, the Shraddhananda-nagar will present a unique spectacle of beauty. No stone is being left unturned to make the anniversary a success. In addition to the conferences, mentioned in the last issue of the Magazine, we give below some of the special features of this year's anniversary:—

(1) The foundation-stone of the new buildings of the Gurukula will be laid by Maharaja Naharsinha of Shahpur. The Maharaja is the General Secretary of the Arya-Paropakarini Sabha of Ajmere—the premier organisation of the Arya Samaja.

(2) Principal T. L. Vaswani is to deliver the Convocation Address.

(3) Raja Avadhesh Narayan Sinha of Kala-Kankar will preside over the Shuddhi-Sammelan.

(4) Two Inter-University debates, one in Hindi and the other in Samskrit, have been arranged.

(5) In Saraswati-Sammelan Br. Avanindra Kumar of the 4th year class will read a paper on the History of Imperialism.

(6) A Veda-Conferance will be held, in which Prof. Vishva Nath Vidyalankar, Pt. Priyavrata Vidyalankar, Pt. Dharmdeva Vidyalankar and several other Vedic scholars will read papers on diverse subjects.

(7) An All-Religions-Conference will be held under the presidentship of Mr. C. F. Andrews. Representatives of different religions will read papers on Parallel Teachings of Religions.

PT. DHARMDEVA.

Pt. Dharmdeva Vidya Vachaspati, the famous Vedic missionary working in the Madras Presidency, came to the Gurukula this month. He delivered a very informing lecture on the social problems of Southern India. He described in detail the Non-Brahmin question and its political significance.

S. K. V.

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CHIEF FEATURES.

(1). Original articles on various aspects of Buddhism.
(2). Translations of Canonical works not published.
(3). News of Buddhists' Activities in India and other countries.
(4). Notes and Reviews etc., etc., etc.

SOME OF OUR CONTRIBUTORS.

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